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GOSPEL TREASURY:

CONTAINING

CHRISTIAN PHILOSOPHY, SKETCHES OF ECCLESIASTICAL HISTORY, SEVERAL PIECES OF NATURAL HISTORY SPIRITUALLY IMPROVED, AND MISCELLANEOUS FRAGMENTS.

COMPILED CHIEFLY FROM

THE LONDON EVANGELICAL MAGAZINE.

BY WILLIAM COLLIER, A. M.

Pastor of the Baptist Church in Charlestown, Massachusetts.

Laying his hand upon the Bible, he would say, There is true Philosophy. The only grand objection to that Book, is a bad life.

Earl of Rochester.

The works of the Lord are great; sought out of all them that have pleasure therein.

David.

IN FOUR VOLUMES.

VOL. IV.

PRINTED BY SAMUEL T. ARMSTRONG,

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PREFACE.

THE Editor has now brought his compilation to a close, agreeable to the conditions of subscription. His original plan was to have published three volumes more, the fifth to contain Essays and Practical Illustrations of some select passages of Scripture. The sixth to have been wholly Epistolary. The seventh to have been a small volume compiled from the Poetical Department of the Magazine. Whether he resumes his editorial labors must depend on circumstances of Divine Providence yet to be unfolded. Although it cannot be expected that every expression in any work that is human should be perfectly correct, and in all respects the most proper, yet the Compiler publishes the Gospel Treasury as expressive of his own views of the religion of the blessed Jesus, in respect to the doctrines of the Bible, and prays that he may be enabled to live and die under the influence of the temper of mind and spirit. This work is calculated to inculcate and diffuse among mankind. That the reader may enjoy as much pleasure and derive more profit than the Editor has, in the compilation of the work, is his sincere and most affectionate desire. To God be all the praise.

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THE
GOSPEL TREASURY.

AN ESSAY ON READING.

IN subordination to divine Providence, we stand indebted to the agency of men for a variety of inventions, which have wonderfully contributed to diffuse knowledge and happiness through a dark and miserable world. In the great catalogue presented to our view in the instructive page of history, the art of Printing occupies a very conspicuous place: for it is productive of consequences as lasting as our existence. This light dawned first upon Germany, about the middle of the fifteenth century. It was particularly through the then new medium of the press, that the principles of the Reformation, which was begun by Luther about fifty years after, were promulgated with incredible rapidity, and became triumphant over all the subtlety and rage of its dignified opposers. This important discovery opens to us a thousand rich mines of wisdom and pleasure; and, however it may be abused by the vanity of some, and the wickedness of others, it shall nevertheless be instrumental in bringing a large and lasting tribute of glory to the Redeemer.

The Holy Scriptures should be loved with greater ardor, and studied with more attention, than any other book whatever; because they contain sentiments more

interesting, beauties more captivating, and sublimities more astonishing. They are not only to be read, but treasured up in our memories. We should avail ourselves of every circumstance that may conduct us to the knowledge of their import, and enable us with facility and energy to apply their essential truths to ourselves. Then we shall wisely at least, if not successfully, contend with an infidel race, and wipe away the odium of embracing sentiments unexamined by the word and testimony of Jesus. Then we shall improve our faculties, illustrate our principles, enlarge our usefulness, and abound in those consolations, which, like the widow's cruse of oil, will increase as they are poured out, and which will at last be absorbed in the pleasures of heaven. Every man of true piety and taste, finds in the Scriptures both instruction and delight. He reads other books with a view to the knowledge and enjoyment of this; and estimates their worth according to the measure in which they are calculated to promote the object of his desire.

But we cannot help deploring that wilful ignorance which is the only distinction of great numbers who profess themselves the advocates of Gospel truth. Being too gay, too busy, or too idle, to exert themselves in the cultivation of their minds, they suffer them, like the field of the slothful, to be quite overrun with thorns and nettles. Sometimes, perhaps, they may yawn away ten minutes over a valuable book; but are seldom, if ever, inspired with life and vigor. They relish nothing so much as the sentimental licentiousness of a *Steele*, or the subtle poison of some dangerous novel. Novels, generally speaking, are instruments of abom-

ination and ruin. A fond attachment to them is an irrefragable evidence of a mind contaminated, and totally unfitted for the serious pursuits of study, or the delightful exercises and enjoyments of religion.

It must be confessed, that even books of an *opposite* description—books which combine important instruction and untainted pleasure, will, if they preclude punctual attention to the duties of our respective stations, be read too much. When we depart from the order established by Infinite Wisdom, and the obligations by which we are individually bound, we stand guilty before Him, who has made every thing beautiful in its season. There are many things of vast consequence to ourselves and others, that books cannot teach, and many pleasures which they cannot communicate; and which are found only in the more active walks of human life. Yet proper opportunities of reading will, under the Divine blessing, make those who prize and improve them, like trees, that yield abundance of delicious and wholesome fruit.

To reading and reflection, some part of every day, if possible, should be inviolably sacred. He who never reads, forgets that he is rational; and he who never reads with a thirst for spiritual knowledge, forgets that he is immortal. As our understandings improve by our acquaintance with Divine revelation, and with the writings of great and good men, we shall, in our progress through the vale of imperfection, and sorrow, participate of unnumbered joys, to which the trifling and the indolent are strangers. An elegant writer observes, that "Sorrow is a kind of rust to the soul; which every new idea contributes in its passage to scour away.

It is the putrefaction of stagnant life, and is remedied by exercise and motion." The ignorant, as they are easily elated by the fluctuating brightness of prosperity, so they are the first to fall a prey in the hour of adversity to grief and despair. They are then like ships on the boisterous sea, without cargo, and without ballast; while those whose minds are stored with the acquisition of true wisdom, remain secure amidst the storms of life, and gradually approach that haven of everlasting rest, where they will know even as they are known.

The lover of useful books, when he is not governed by reserve or pedantry, conciliates esteem, and communicates pleasure, in the various departments of social life. He perceives the justice of Lord Bacon's remark, that "Reading makes a *full* man, and conversation a *ready* man;" therefore he indulges, at proper times, in the pleasures of cheerful company and conversation. But gaming and detraction, profaneness and dissipation, he holds in absolute abhorrence: with those assemblies in which these are countenanced, he never unites. His heart is with them who love instruction, and with such as delight in the communication of it. Adorned with Christian humility, he makes no ostentatious display of his natural or acquired talents. He never indulges the unmanly thought of treating inferior sense and information with contempt; but while he secretly adores the Providence that has blessed him with higher advantages, he endeavors to lead others into the pleasing paths of wisdom.

When inspired with such sentiments, and pursuing such a line of conduct, how amiable do men appear! These

are qualities, the possession of which is of more consequence than the conquest and possession of the universe. Does the reader earnestly desire to obtain them? Let him make use of those means which Providence has placed in his power, and humbly implore the blessing of Him who delights to make his creatures wise and happy. Let him remember, that opportunity will not last for ever. Time will shortly moulder the hands that now write, in the dust, and still the breast that now throbs at the reflection. But let not this be read as something that relates only to another: it is applicable to every individual who peruses what is here written. This awful truth, however obvious, and however reiterated, is yet frequently forgotten; for surely, if we did not lose our remembrance, or at least our sensibility, that view would always predominate in our lives, which alone can afford us comfort when we die.

PRESENT NEGLECT OF RELIGIOUS EDUCATION.

AMIDST the variety of instances of the present declension of religion, the inattention of parents "professing godliness," to the spiritual welfare of their children, is one of the most lamentable and conspicuous. This complaint does not arise from a censoriousness of spirit, nor from a propensity to applaud "the former days as better than these," but will appear, to every unprejudiced observer, to be founded on a fact equally injurious and deplorable.

In the primitive ages of the church, when piety, peace, and simplicity, so eminently distinguished its members, it was considered as an essential branch of their duty

‘to train up their children in the nurture and admonition of the Lord.’ The instruction of the rising generation was not confined to those homilies or public discourses, which, at stated times, were addressed from the pulpit to the congregation at large; but the minister and his people, agreeable to their several capacities, were unwearied in their endeavors to sow the seeds of knowledge in their young and tender minds. They acquainted them with the principles, doctrines, and duties of Christianity, and inculcated on them the supreme importance of religion. Convinced that the human mind, unprincipled and ignorant, is exposed to every vicious and injurious sentiment, like an uncultivated field without a fence, which is open to every beast of prey, and produces nothing but weeds, and briers, and thorns, they bestowed on them unremitting care, and saw their labors, by the blessing of God, attended with success. By these means, the church, for a considerable time, was pure from the errors of the heretics, and the abominations of the heathens: the younger members of their societies were unmoved by the assaults of the philosophers, who combined genius and learning to extirpate the religion of Jesus; and, having felt on their hearts the influence of their early instructions, through the grace of the Redeemer they met with fortitude the horrors of a dungeon, and the tortures of the flame. Hence, amidst the darkness of persecution, with which these primitive Christians were surrounded, such a light arose, as often, by its lustre, confounded their savage persecutors, and drove them back to their dens, while it drew from Pagan obscurity many a poor bewildered wretch, who hastened to embrace the Gospel of Christ.

If, from this period, we descend to the days of the Puritans, we shall discover a similar attention to the rising generation, and similar happy effects resulting from this attention. Most of our pious ancestors, who were such an ornament to the last century, were, we have reason to believe, indebted, under the blessings of grace, to the religious education they received from their godly parents for that holiness which they discovered, and for that noble zeal which made them cheerfully sacrifice all their temporal happiness to the dictates of their conscience, and the honor of their God.

But if from hence we descend to the present period of the church, "how is the gold become dim, and the most fine gold changed!" Amidst the splendor of a zeal for religion in general, many of the particular duties of Christianity are sunk into obscurity; and while like men and Christians, professors are liberally contributing to the establishment of schools, and similar laudable institutions for the diffusion of knowledge, personal and family piety is much neglected, and the immortal souls of their own children are perishing through ignorance. Instead of attempting to impress them with a sense of the nature and importance of the "one thing needful," and "watching for their souls as those that must give an account," many parents, who are brilliant professors, scarce ever mention the name of religion to those under their care; and teach them every thing that is necessary or important, but the way to the kingdom of God!

Religious instructions will not communicate grace to the heart, nor always restrain from vice and profaneness. The pious endeavors of Abraham and David were lost on Ishmael and Absalom; and many a parent, who has

labored, and prayed, and wept over a beloved son, has lived to see the fruit of his body an open enemy to God, and "has gone down with grey hairs in sorrow to the grave." But, though sometimes abortive, these attempts, in innumerable instances, have been distinguished with the Divine blessing. Though the example, influence, and advice, of Abraham and David did not restrain Ishmael and Absalom from horrid impiety, yet Isaac and Solomon, as the fruit of their labors, were "a seed to serve the Lord;" who were the joy and ornament of their declining years, and will be their crown of rejoicing in the day of Christ Jesus.

Many professors, however, excuse their neglect of the souls of their children, by saying, that as God alone can impart grace, or change the heart, their labors are unnecessary, or, at least, will be ineffectual. But such a principle is evidently most absurd, sinful, and cruel. Supposing, on a similar principle, a mother were to act with regard to her little infant who is dangerously ill: as she sees her tender babe gasping for breath, and struggling with the agonies of the violent disorder, which threatens a speedy dissolution, she is informed of a method of cure, which has, by the Divine blessing, been generally successful; "No," says the parent, "there is no necessity for troubling myself to adopt your advice; my child is in the hands of the Almighty; if he choose to heal it, he certainly will, in spite of the violence of the disorder; but, if he determine otherwise, my infant must die in spite of all my endeavors." In consequence of this neglect, the little creature can no longer support the weight of the disease, but sinks under the eye of its parent in the arms of death. Should ever an in-

sance of this nature occur, every one would condemn the conduct of the mother as unfeeling and absurd, and would scarce exculpate her from being accessory to the death of her child. What then can we think of those parents who turn the grace of God into idleness, and who, under an appearance of submission to his sovereignty, neglect the immortal interests of their children? However inattentive such may have been to their temporal welfare, we fear that they are not free from "the blood of their souls."

It is objected to a religious education, that, by instructing children in the doctrines of the Gospel, we prejudice their minds in favor of certain notions which may be false in their principle, and which, through their whole lives, they may be never able to eradicate. As this objection carries skepticism on its very face, it deserves but little attention from the serious mind: It better suits the genius of those who consider the belief of the Koran of Mahomet, or the Gospel of Jesus, of equal indifference, than the views of the man who is convinced of the importance of religion, and "who has tasted, and felt, and handled, the word of life." The parent, who feels the doctrines of the Gospel to be interesting and comfortable to himself, will consider them as essential to the safety and happiness of his child; and, under this impression, if he be sensible of his duty, he will be careful to inculcate them on those committed to his charge.

But from whatever principle it proceeds, or under whatever pretence it is excused, it is obvious that the religious welfare of the rising generation is too little regarded. To bring their children to the house of God, and restrain

them from those immoralities to which they are exposed, is the highest point to which the care of many professors extends. But others add to this the teaching them some catechism, which is never explained to their infant understandings, they think they have discharged their duty to God and their children; though perhaps even this service is committed to a careless nurse or other domestic, while the parent is gadding about, sipping tea on a Sunday visit with a trifling neighbor or acquaintance. After the earlier years of a child are spent in this manner, if circumstances will admit, he is removed from the sight and influence of his friends to some distant school. But piety in the master, or his attention to the spiritual concerns of his scholars, are objects scarcely required; at best, they are considered but as secondary, and must give way to some superior advantages of learning or accomplishments, or to a situation of inferior expense. If the parent has the courage to stipulate that his child shall attend once or twice on a Sabbath at some place where the Gospel is preached, he thinks that he has taken every care that is necessary. This stipulation, indeed, is frequently omitted; and whenever it has been made, it is often disregarded. After the youth has spent a proper time in this school, where, perhaps, the name and appearance of every thing sacred are ridiculed, and where he loses the greatest part of those scattered ideas of religion, which he before had collected, he is placed in some connexion to fit him for his future situation in life. Here, again, the religious character of the person to whose care he is committed, is little consulted; and the last evils which are thought of, are the temptations to which he

may be exposed. Having now relinquished those puerile diversions with which we commonly amuse our youngest years, he devotes his leisure hours to the pursuit of knowledge or pleasure. If his mind be of a studious complexion, he will probably be persuaded or inclined to acquaint himself with those erroneous sentiments which have been so widely and rapidly diffused in the present age. Unprincipled in the Gospel, and destitute of grace, he is fascinated with their novelty, and the alluring dress in which they are exhibited. Sentiments so congenial with the love of the heart, soon insinuate themselves into the understanding and judgment; and he becomes a firm believer and a zealous advocate in the cause of error. His parents see with grief their deluded son, and remonstrate with him on the danger of his situation. He receives their *well-meaning* attempts with a smile of superiority, or a sneer of contempt; and, rejoicing that he has shaken off the shackles of prejudice, he wanders on in the flowery fields of speculation, till he approaches, perhaps, to the verge of Deism itself, whence it will be almost miraculous if he ever return. As a planet which is attracted from its orbit, wanders through the boundless regions of space, further and further from the sun, till it falls into the centre of some other system, and is consumed in one momentary conflagration, so the man who is charmed with the glittering appearance of error, flies at a greater and greater distance from the Sun of Righteousness, till he falls a prey to his guilt and presumption.

If the youth, as we supposed, be not possessed of a thirst after knowledge, he will be probably devoted to

pleasure. Mixing with sinful companions, he soon breaks those feeble restraints which in any measure had before confined him, and launches into the depths of vice and debauchery. Here he either falls a sacrifice to his lusts, and is cut off in the midst of his days, or protracts a life of disgrace to himself and misery to his parents; who look back with the keenest regret on their past neglect of their child, and are torn with anguish on a view of his unhappy condition.

Mournful as these instances are, they are by no means uncommon, but arise continually to our view as beacons to guard parents against those rocks on which so many have been wrecked. To stretch forth the hand to rescue his dear offspring from destruction, must be the duty, the interest, and the happiness of every one who has the feelings of humanity and the fear of God before his eyes. Though this may be sometimes in vain, yet Infinite Goodness often uses the hand of a parent as an instrument in the delightful office of plucking his child as a brand from the fire. It was the opinion of Dr. Doddridge, that the greatest number of Christians are converted by this means. Many, or most of the illustrious worthies, who have adorned the British nation in the modern ages of the church, as a Henry, a Watts, and others, too numerous to mention, derived from God, through the hands of their parents, that heavenly oil with which they so brightly illuminated the sanctuary. What encouragement, then, has every head of a family, from these examples of the blessing which attended pious instructions, to follow this advice, "Go thou, and do likewise."

FAMILY GOVERNMENT.

It may be taken for granted, that every pious parent feels very strongly for the future happiness of his children, and that his own comfort and happiness are intimately concerned in that of his family. Now this commendable passion, which is certainly improved by religion, will lead the parent to converse frequently and familiarly with them, and to teach them betimes the distinction between good and evil, vice and virtue, and to express his abhorrence of evil, and his approbation of virtuous actions.

It is a mistake, which there is reason to believe many parents are chargeable with, to suppose that however perverse children are when they are in their childhood, they will correct themselves as they grow up. I allow that in some instances this may be the case: childish things, which are but mere foibles, will be outgrown; but vicious dispositions, froward and undutiful tempers, if not corrected in time, will grow up with them, and the young masterless cub will grow up to be a lawless, ungovernable, and mischievous bear; grow up to be at once the disgrace and plague of the parents, a pest to society, and, what is infinitely worse, a hardened rebel against God, a despicable outcast from the society of all wise and good men, and at last sink into remediless ruin. On the other hand, where a wise and judicious discipline in the management of a family is exercised, it may, in general, be expected that the members of it, and especially the children of it, who are more immediately the care of parents, will be dutiful, affectionate, obedient, and obliging in their tempers

and manners; they will be conscientious in their whole conduct; be preserved from the vices and follies of youth; grow up in habits of modesty and virtue, of industry and goodness; be held in esteem by all who know how to value real worth, and will be kept under the means of grace, which through the blessing of God, will make them wise, holy, and happy in time and to eternity. There is an important meaning in the words of the wise man, and it becomes the duty of every parent to learn the meaning of them; "Train up a child in the way he should go, and when he is old, he will not depart from it;" and there is a wise meaning in that apostolic exhortation, Eph. vi. 4, "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

The first thing then that I would recommend to the attention of parents is, the beginning to exercise government at an early period. As soon as reason begins to dawn, let the child know that you will be pleased by being obeyed, or, in other words, by the child aiming to comply with your will, no matter in what, but in every little action of which it is capable, and that you will be offended by a refusal.

Secondly, the conduct of a parent should be exactly uniform, and all of a piece, firmly maintaining that authority which the law of God and of nature gives him; and at the same time, let that authority be exercised with that due mixture of mildness and affection, which is calculated to beget and inspire reverence and love, and to convince his child or children of the reasonableness and propriety of his conduct in all the restraints which he lays them under, and the duties he enjoins

upon them; and that it is his love to them, and his desire to promote their good, which dictate such a conduct.

Thirdly, another rule which a wise parent will lay down to himself, will be this: Never in any instance, to suffer himself to be disobeyed; but to insist perseveringly on it, that he will be obeyed, that he will have his directions and injunctions regarded. Now if this rule be strictly adhered to, it will become a law to the family, and children will regard the parent's will as the rule of their conduct, and will not ordinarily depart or deviate from it; but will feel themselves happy in having their parent's approbation, and proportionably feel themselves unhappy, if, through indiscretion, they have incurred the parent's displeasure, and will not be reconciled to themselves, till the parent is reconciled to them, and harmony is restored.

Fourthly, parents ought, in order to the exercise of a proper government in their families, to exercise a due government over themselves, I mean, over their own tempers; so as never to be transported with an undue warmth, but let their resentment be proportioned to the nature of the offence. It is the great fault of some parents to suffer their anger to rise to a high degree against a child for some trifling accident, while they will let disobedience, sauciness, insolence, lying, or taking the name of God in vain, which are crimes of great turpitude, and should never escape punishment, pass unnoticed and unregarded. Now such injudicious conduct in parents has a direct tendency to spoil the tempers of children, and to weaken, if not destroy, the parent's authority, and consequently to injure and ruin

the morals of their children. If parents discover anger, it should be at nothing but sin; and that is to be angry, and not sin.

Fifthly, parents, who wish to maintain their authority in their families, must of all things be cautious in their promises and threatenings, and be punctual in both. One great object with a parent must be, to possess himself of the full confidence of his children by his fidelity and strict adherence to truth; and therefore he must never deceive a child by promising it a favor which he does not mean to bestow, or by threatening it with a punishment which, in case of disobedience, he does not mean to inflict. I repeat it, that parents ought to be cautious never to promise any thing to their children, but as a reward of duty and obedience, and to promise nothing as a favor, but what they can and do mean to grant, if the condition of the promise on the child's part is complied with. And, on the other hand, a parent ought never (be the crime ever so great) to threaten to punish a child by a mode which he may not inflict. To illustrate this matter, I beg the reader's patience while I relate a fact which fell under my own observation. My little boy about five years of age, being at play with a neighbor's boy about six years of age, this neighbor's child, having been guilty of some transgression, the mother threatened him in language to this effect: "Sirrah, I'll knock your brains out, that I will." Upon hearing this, my little boy came home exceedingly terrified, and with tears in his eyes addressed himself to his mamma, saying, "Ma, S. S. is to have his brains knocked out." To which it was replied, "Dear child, what do you talk about? I hope nothing so dread-

ful will happen to him;" to which he answered, "But Ma, his mother told him, that she would knock his brains out;" and this idea seemed to possess the child's mind so fully, that he could not be persuaded to think that his neighbor would falsify her word; for he had no conception of a person saying what was not meant to be done; for he had never noticed such conduct before, and therefore he firmly expected the sad catastrophe to follow. However, the next morning my little boy saw his play-fellow in the full possession of all his brains; at which sight he came to express his surprise, saying, "Ma, S. S. has not got his brains knocked out!" To which it was replied, "No, no, child, his mother did not mean any such thing; that would have been a shocking thing indeed to knock her child's brains out!" To this he again replied, "But Ma, she said she would; I heard her say she would;" and added, "neighbor S. has told a sad story; has she not, Ma?" Well, this passed off, and in the space of two or three days, this neighbor S. came to my house, and at that instant my children were diverting themselves at play with each other, and making too much noise to suit me; upon which I ordered them to be silent, and take themselves to their seats, which was immediately done. At this my neighbor signified surprise to see my children so governable, and expressed a wish that her children were in such order: to which I answered, that, if she adopted my mode of management, she might obtain her wish: and added, that I have laid down one short rule, which I invariably abide by; it is this, *I will be obeyed*; and all my children understand that this is the law of my house, so that they are seldom disposed to dispute the point with me: but

you will observe, that I never enforce this law by threatening them to *knock their brains out*, &c. The severest punishment which my children are ever threatened with, is the rod, and that instrument is seldom used; because, as before observed, my children know the law of my house, and therefore readily conform to it.

Another thing I beg leave to observe, and that is, that parents should never discover a partial regard to one child more than another; because there are several evils likely to arise out of this absurd conduct in a parent, such as the following. In the first place, it may be naturally expected that the favorite will become the object of envy and hatred to the other children; and it is ten to one but that the fondling will be indulged and humored to a criminal degree; its miscarriages and faults overlooked, or thought to be virtues; till at length it will, instead of being a comfort and a credit, become a cross and a curse to the family as it grows up, and be itself ruined; for it is grown up to a proverb, that fondlings are generally unfortunate.

Add to this, that this unreasonable partiality will tend to discourage the other children, so that they will be indifferent whether they please or offend, and will not be emulous to excel, because they will despair of obtaining the affections and confidence of their parents, if they endeavor ever so much after it; and thus instead of peace, order, and harmony subsisting, which are the comfort and credit of society, nothing but anarchy, mutual hatred, and confusion, can be expected to prevail in such ill fated and ill governed families.

One thing more I beg leave to observe, and that is, that parents, who, by the law of God and nature, are

constituted both preceptors and governors of their children, ought to teach by example as well as by precept. They ought to set the example, therefore, of denying ungodliness and worldly lusts, and of living soberly, righteously, and godly; for where this is not the case, the best instructions, and the best maxims and rules for the government of families will have no weight, but the end of all will surely be defeated. How justly might it be retorted on such unqualified instructors and governors, when they are pretending to be reformers, "Physician, heal thyself!" only set us the example, and we will follow it!

And I intreat that it may be observed, that both parents, *i. e.* both father and mother, should unite their exertions in the same good work of instruction and government, and never oppose each other therein. O parents! I beseech you to consider the importance of the trust which is committed to you; consider the importance of the work itself, and the good or ill effects which a wise or unwise conduct may have upon your children, and on your children's children, and on those of future generations. Learn to despise and abhor those opinions of weak or wicked men, which make light of family instruction; and family religion and government; consider them as subversive of all order and morality in society; and let the awful example of the righteous displeasure of God against Eli and his house ever be before your eyes: 1 Sam. iii. xiv, "I have told him," saith the Lord, "that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." And let the character which the Lord gave of

Abraham animate you to your duty, and determine your conduct, Gen. xviii. 19, "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, &c."

THE CHRISTIAN PHILOSOPHER.

No. I.

INTRODUCTION.

IN the works of the great Jehovah, harmony is a leading characteristic; each part illustrates and beautifies the whole; and all unite to proclaim his glory. The traces of that wisdom, power, and love, which his blessed gospel displays in their full lustre, are to be seen shining, with comparative faintness, in the works of Nature.

"The spacious earth and spreading flood

Proclaim the wise and pow'rful God!

And thy rich glories from afar,

Sparkle in ev'ry rolling star!

WATTS.

A pious author* has observed, that "the Most High God, in condescension to the weakness of our faculties, the brevity of our lives, and our many avocations, has comprised all the knowledge conducive to our real happiness, in four comprehensive volumes, the Bible, the book of Creation, the book of Providence, and the book of the Heart."

* Rev. Mr. Newton, *Omieron's Letters*, No. 15.

The design of Christian Philosophy is to assist the reader in the study of the second of these. "The lines of this book, though very beautiful and expressive in themselves, are not immediately legible by fallen man. The works of creation may be compared to a fair character in cypher, of which the Bible is the key; and they who know God in his word, may find both pleasure and profit in tracing his wisdom in his works. The Lord has established a wonderful analogy between the natural and the spiritual world. This is a secret; known only to them that fear him; but they contemplate it with pleasure; and almost every object they see, when they are in a right frame of mind, either leads their thoughts to Jesus, or tends to illustrate some scriptural truth or promise."

The Book of Nature may be read with advantage, when we hold in our hand the book of Revelation, and view it in this Divine light. Philosophy is no natural enemy to religion; but a mighty incentive to it, when properly used. We find the inspired writers frequently directing our attention to the works of Nature. To illustrate the greatness of his power, our God is represented as measuring the waters in the hollow of his hand, and meting out the heavens with a span; as weighing the mountains in scales, and the hills in a balance. The heavens declare his glory in silent but forcible language; a language which may be heard and understood throughout all the earth, by men of every color and of every tongue. When the prophets would illustrate those infinite resources of wisdom and knowledge that guide his conduct, they tell us, "That as the heavens are

higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

Objects, beautiful or sublime in the world of Nature, are alternately borrowed as similies to express the glories of God, manifest in the flesh: The sun shining in his strength, resembles the splendor of his countenance; the whiteness of snow, the color of his hair; and the roar of many waters, the sound of his voice. And though we know that the whole realm of Nature would be examined in vain, to find a metaphor that would completely express "his worth, his glory, or his grace," yet these similitudes afford some faint ideas of his greatness; and are adapted to the littleness of creature-minds. Just views of the works of God in creation, while they teach the glory of the Divine Architect, are calculated to impress our minds with a lively idea of the weakness and insignificancy of man. We are told, that "The works of the Lord are great, sought out of all them that have pleasure therein."* It is also said, "Remember that thou magnify his work, which men behold."† It is our intention, in a few occasional Essays, to attempt a religious improvement of those discoveries which have been made in the works of Nature. Philosophy has often been made subservient to the purposes of infidelity; and modern Deists have asserted, 'That the only Revelation the great Creator ever made, is in the book of Nature.'

It is hoped, that the subsequent papers will shew that there is a perfect harmony between the word of God and his works; and that Philosophy, when not perverted from its proper object, leads us to the admiration

* Psalm cxi. 2.

† Job xxxvi. 24.

and love of Him, whose wisdom, power, and goodness appear in the most minute, as well as the most magnificent of his works.

No. II.

THE SUN.

In the centre of the planetary system to which our earth belongs is the Sun, round which, at different distances, all the planets perform their revolutions. The proportional magnitude of the Sun to the earth is as 1,380,000 to one. By the help of the telescope, spots are discovered on the Sun's disk, or face: they appear in various forms and numbers, the larger ones sometimes exceeding the bulk of the earth. Though these spots are generally to be seen, there have been periods of more than seven years, in which none have been observed; at other times, their number has been so great as almost to obscure the brightness of the Sun. "For several days together, in the year 1547, the Sun appeared little brighter than the Moon, in her total eclipse, from this cause." All the spots have an apparent motion from west to east; which proves that the Sun revolves on his own axis in this direction. The period of his revolution is observed to be about twenty-five days. From the line in which the spots move, it is discovered that his axis makes an angle with the ecliptic of about seven degrees. "Sir Isaac Newton supposed the Sun to be a mighty earth, vehemently hot, and that the heat was preserved by the amazing size of

the body, and the mutual action and reaction of *that* and the light emitted from it."

Dr. Herschell conjectures that the Sun is surrounded with a transparent atmosphere, like the earth; that this is again encompassed by a kind of shell, which he calls the Lucid Atmosphere, from whence light proceeds to the whole system, and from which the Sun also, through its transparent atmosphere, is enlightened with a perpetual day. The appearance of spots, he thinks, to be occasioned by a small part of the lucid atmosphere being, by some means or other, removed. That these spots are not the smoke, or the opaque matter, thrown up from volcanoes, as some have imagined; but real cavities are evident, from their appearance through a large telescope; first one side of the cavity presents itself to a spectator; as the Sun revolves round its axis, he sees down into the cavity, and, when it has advanced still farther, the other side becomes visible. Whatever theory of the Sun the ingenuity of man may invent, we know from experience, that "truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

Were we to be shut up for a short time in total darkness, we should doubtless perceive a greater force in this observation of the wise king of Israel, than we can now imagine. A faithful sufferer in the cause of God and truth, who had been kept in a dark dungeon in the inquisition in Portugal, when brought forth to be martyred, on beholding the light of the Sun, which he had not seen for many years, could not forbear exclaiming, "Who that has reason in him could worship any but the Maker of that glorious creature?" His inhuman persecutors gagged him immediately, and hurried him

on to the stake.* It is our mercy that, uninterrupted by the iron hand of persecution, we can behold the Sun, and contemplate that display which it affords of the beneficence, power, wisdom, and glory of Him who made "the greater light to rule by day;" and who seems to have designed this glorious luminary as, in some degree, an emblem of his own splendor and majesty.

The promised Messiah was spoken of as the Sun of Righteousness, that should arise with healing in his beams. He is, indeed, the Sun of that new world which the Spirit of his grace has created,—a Sun without a spot, "the express image of his Father's person, and the brightness of his glory." Seated in the centre, he diffuses light, life, vigor, and joy, throughout every part of the spiritual system.

"The circle where my passions move,
The centre of my soul."

WATTS.

From the day that God said, "Let there be light," the Sun has continued to shine with undiminished lustre. He has sent forth oceans of light for thousands of years, and his glory is not impaired; as a giant refreshed, he cometh forth from the chambers of the east, and rejoiceth to run his daily course. "Even so the Sun of Righteousness is the same yesterday, today, and for ever." His power is unexhausted, notwithstanding the wonders he has wrought, and his grace undiminished, notwithstanding the vast displays he has made of its unsearchable riches. But all emblems fail, when Divine

* Limborch's History of the Inquisition.

things are the objects they are intended to illustrate. The time will come when the Sun shall be blotted out; but the period will never arrive when the Spiritual Sun shall lose his lustre;

“Grow dim with age, and sink in years!”

Thou alone art worthy for ever to be adored, and for ever to shine! O! thou Maker of that glorious creature! when my eyes shall be for ever closed, and never more behold the brightness of the day, grant, O my Savior, that I may, through thy grace, live in a better world, and be found amongst those who shall shine as the Sun!

No. III.

THE EARTH.

IN speaking of those bodies which revolve round the Sun, we shall begin with the Earth, because we are so much better acquainted with its motions than with those of any other planet. In its form it is globular: hence, when a ship appears at sea, we perceive first the masts, and afterwards the hull and lower parts of the vessel. That this is the true shape of the Earth is evident, because navigators have sailed completely round it; and, by continuing in the same direction, have arrived at the place from whence they set out. The Earth is not, however, a perfect sphere, being something like an orange in shape; the axis on which it is supposed to turn passing through the heart of the orange from the

place where the stalk is inserted into it. The ends of the axis are called the Poles of the Earth. The diameter at the Poles is 7893 English miles; but at the Equator 7928 miles. The earth revolves daily round its axis,* from west to east: by this means the difference of the day and night is produced. When the side of the globe we inhabit is towards the Sun, we enjoy the light; but when from the Sun, we are in darkness. Beside this diurnal motion, the earth performs an annual revolution round the Sun, at the distance of 90,000,000 of miles. It is this annual revolution, in consequence of the inclination of the earth's axis, which

* The astonishing distance and amazing magnitude of the heavenly bodies, as well as other arguments which might be brought forward, render it much more agreeable to reason, and that beautiful simplicity which prevails through the creation, to suppose that the changes in their appearance, with respect to us, are produced by the motion of the earth. Some persons have objected to this hypothesis those passages of Scripture which seem to assert the immutability of the earth, and the motion of the Sun, &c. In answer to which it may be remarked, that since it is not the design of Scripture to instruct men in philosophy, it is not necessary to restrain those texts to the strict meaning of the words; but we may consider them as spoken according to the appearance of things: as, in common conversation, we frequently say, the Sun *rises* and the Sun *sets*; when we believe it, at the same time, to remain stationary. In some of them, it is evident that nothing more is meant than the permanency of that state of things which the Creator has established: in others, the term *world* is used in a moral, and not a natural, sense. See Psa. xciii. 1, Gen. xix. 23, Psa. xix. 6, and Josh. x. 13, where "the Sun" is said to stand still in the midst of heaven." It may be observed, that the word here rendered *Sun*, more properly signifies the *light* of the Sun; and the effect might be produced by a miraculous alteration in the refractive power of the atmosphere. Similar exertions of Divine power probably produced the return of the shadow on the dial of Ahaz.

occasions the variation of the seasons, and the different length of the days and nights.

Light and heat are much more equally diffused by the inclination of the earth's axis, than they would have been by any other means. The inhabitants of those parts of the Earth where the heat of the Sun, in consequence of the oblique direction of his rays, is the least, enjoy the longest days when the Sun is in their hemisphere. The unseen hand of the great Creator has preserved the axis of the Earth constantly parallel to itself; that is, always pointing to the same star, ever since its formation. This is the more remarkable, when it is considered that the Earth moves in its orbit with the surprising velocity of 68,243 miles in an hour, at the same time revolving round its axis in twenty-four hours. Yet has the wisdom of God so fixed the laws of nature, that we feel no inconvenience from this rapid motion; nor are we even sensible of it; for if a body be projected from a body in motion, it will always partake of the motion of that other body: thus, a stone dropped from the mast of a ship while the vessel is under sail, is not left by the vessel, but falls exactly at the foot of the mast. These various motions of the Earth, regularly performed for near 6000 years, afford a most striking evidence of the providence of God, and his faithfulness to his word; for he hath said, "While the Earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."* Successive generations of men have seen the accomplishment of this declaration. Ev-

* Genesis viii. 22.

ery returning Sun brings with it a fresh proof of his truth: let this encourage our daily reliance on his promise.

"He, by whose all commanding word
Seasons their changing course maintain,
In ev'ry change a pledge affords,
That none shall seek his face in vain." NEWTON.

The most splendid, and, apparently, the most lasting works of human genius and human power, have sunk with their authors into the dust, while the ordinances of Heaven still remain. The Sun gives his light by day, and the Moon by night; the summer and the winter return in regular succession; and they will remain until He, by whom all things exist, shall have accomplished the purposes of his love and mercy, and gathered in his elect: then the Earth, whose foundation he hath laid, shall perish, "and the heavens, the work of his hands, they shall perish; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."* In the mean time, these varying scenes in winter and summer are all dependent upon his will: so it is in the Christian life; the winter and summer of our experience, the day and night of our souls, depend upon our being within the beams of the Spiritual Sun: when turned from Him, all is darkness and barrenness!

"My soul a sharper winter mourns,
Barren and fruitless I remain;
When will the gentle Spring return,
And bid my graces grow again?"

* Psalm cii. 26.

Jesus! my glorious Sun, arise!
'Tis thine the frozen heart to move;
Oh! hush these storms, and clear my skies,
And let me feel thy vital love!"

NEWTON.

No. IV.

ON THE MOON.

NEXT to the sun, the moon is the most remarkable of the celestial objects. In its form, it is not like the earth, flattened at the pole; but it is a perfect sphere. It revolves round the earth at the distance of 240,000 miles, in an elliptical or oval orbit; and with it is carried round the sun. As the moon turns round her axis only once while making one revolution round the earth, she always keeps nearly the same side towards the earth; but as her motion in her orbit is not exactly uniform, we see something more than one side. In the swiftest part of her revolution, her face is turned from the earth a little more than her rotation on her axis turns it the contrary way; in the slower parts of her revolution the reverse will happen. As the axis of the moon, like that of the earth, is always parallel to itself, or directed to the same star in all situations, it will sometimes incline from the earth, and sometimes towards it, in consequence of which we see more or less, at different times, of those parts of the moon which lie about each of her poles. This motion is called her *Libration in Latitude*, as the former is denominated her *Libration in Longitude*. The time in which this planet

performs her revolution round the earth, is twenty-seven days, seven hours, and forty-three minutes.*

It is evident that the spots on the moon are mountains, from their casting a shadow in the direction opposite to the sun. The height of some of these mountains has been found, by observation, to be 25,000 feet in perpendicular altitude; which is greater than any of those on the earth. Several of these mountains appear to be volcanoes. It has been a general opinion, that the moon has no atmosphere; but the latest discoveries seem rather to favor the idea. The continual change of figure to which the moon is subject, depends upon her relative situation to the earth and the sun. That side of the moon which is towards the sun, will be enlightened. When we see the whole of the enlightened side, it appears in the full. In order to this, the earth must be between the sun and the moon. When the enlightened side is wholly turned from us, she is invisible; being then between the earth and the sun: in this case, the moon is said to be in conjunction with the sun; in the former, in opposition. As the moon advances in her orbit, after being in conjunction, a small part of the enlightened side is seen, and we have a new moon; and we continue to see more and more of the

* "The time in which this planet performs the complete revolution of her own orbit, is twenty-seven days, seven hours, forty-three minutes, eleven seconds and a half; but as, during this period, the earth has advanced through a considerable portion of her annual course, the moon must make more than a complete revolution, in order to finish a lunation, or arrive at the same position, in relation to the sun and earth. This period is the synodical or chronological month; and consists of twenty-nine days, twelve hours, forty-four minutes, and three seconds."

enlightened side as the moon approaches a state of opposition. The waning of the moon takes place in the same manner, but in a contrary order. These changes of the moon may be easily illustrated by an ivory ball, which, being held in various positions near a candle, will present a greater or less portion of its illuminated hemisphere to the view of the observer; appearing, like the moon, horned, full, and gibbous.

The attraction of the sun and moon produces the tides. When the sun and moon are in conjunction, or in opposition, they act together, and occasion *spring-tides*: when the moon is in her first or third quarter, they counteract each other's attraction, and *neap-tides* are experienced. If the orbit of the moon were in the same plane with that of the earth, whenever the moon was between the earth and the sun, or in conjunction, the sun's light would be interrupted, and an eclipse of the sun take place; and whenever the earth was between the sun and the moon, or in opposition, the moon would come within the earth's shadow, and be eclipsed: but as the plane of the moon's orbit makes an angle with that of the earth of five degrees, she is sometimes north, and at others south, of the earth's orbit; so that if the time of the opposition or conjunction does not happen at or near the time of her crossing the orbit of the earth, she will be either too high or too low to come within the shadow of the earth, and there will be no eclipse of the moon, or at least only a partial eclipse; for the same reason there will be no eclipse of the sun, except the moon cross the earth's orbit at the time of her being in conjunction.

It seems to belong to the Christian Philosopher to remark, that the darkness which took place when our blessed Savior hung on the cross, could not have been produced by an eclipse of the sun; since this event never can happen when the moon is in opposition; which was the case at this important period, as the passover was always kept at the time of the full moon. The darkness which, in that awful season, overspread the face of nature, was, doubtless, occasioned by a particular interference of Divine power; and perhaps intended as a lively emblem of the darkness and distress of spirit with which the Lord of all things was then overwhelmed.

"A midnight nature shudder'd to behold
A midnight new: a dread eclipse (without
Opposing spheres) from her Creator's frown.
Sun, didst thou fly thy Maker's pain? or start
At that enormous load of guilt
Which bow'd his blessed head?"

YOUNG.

He who then hung on the accursed tree, made the lesser light to rule by night. By her pale reflected beams, she, in some degree, supplies the place of the sun when he is set; and when she shines, preserves the earth from being wrapt in total darkness. Whilst the moon enlightens our world, the earth answers the end of a moon, more than fifteen times as large, to enlighten that planet. Thus has the Creator formed his works, that one part of them is useful to another; so should the followers of Christ endeavor to confer benefit as well as to receive it; thus realizing, in the moral world, what the wisdom and goodness of God has produced in the world of nature. "I am sure," says Dr. C. Mather, in

his Christian Philosopher, "to be under such influence of the Moon, as to see the great God managing many of his gracious intentions by such an instrument; and to be awakened to his praise in the night, when we see the moon walking in brightness, would not be a lunacy that the most rational man could be ashamed of."

No. V.

ON THE PLANETS.

THERE are in our system nine primary planets, which revolve round the Sun, to which astronomers have given the following names: Mercury, Venus, the Earth, Mars, Ceres, Pallas, Jupiter, Saturn, and the Georgium Sidus. Some of them are attended by moons, or secondary planets. The Earth has one moon, Jupiter four, Saturn seven, and the Georgium Sidus six. The planets are all of them globular in their shape, and move round the Sun at different distances, from east to west. The planes of their orbits do not coincide with that of the Earth, but cross it with different angles, though none of them vary more than six degrees north or south. The Zodiac, or girdle, which encompasses the heavens, and includes the track of all the planets, is not more than twelve degrees in width. In the middle of which, like a path in a broad road, we find the orbit of the Earth. Those planets which are nearest the Sun, move with the greatest velocity. As the planets move in elliptical orbits, having the Sun in one of the *foci* of the ellipsis, it is evident each planet must

be nearer the Sun at one time than at another; and they are known to increase in velocity as they approach the Sun, and decrease when moving from it: yet they all observe this remarkable law, viz. They describe equal areas in equal times; that is, if a line were drawn from the Sun to any one planet, the space described by that line would each day be exactly the same, although the planet moves one day faster than another; because, in proportion as the velocity of the planet is increased, the line would be shortened in consequence of the nearer approach of the planet to the Sun. Another law by which the distance of the planets may be ascertained is equally surprising, that the squares of the periodical times of any planet are exactly proportioned to the cubes of their distances. Thus, for example, as the square of 365 days (the time of the Earth's revolution round the Sun) is to 325 (the number of days in which Venus performs her revolution) so is the cube of 90,000,000 of miles (the Earth's distance from the Sun) to a fourth number, which will be the cube of the distance of Venus. When one of the heavenly bodies is so situated, as by its motion in its orbit to approach nearer the Earth, as it advances it appears stationary; at other times, in consequence of the Earth's moving with greater velocity, the planet may be, as it were, left behind it; and will then appear to have a retrograde motion.

Venus and Mercury are called Inferior Planets, because they are within the Earth's orbit: all the rest which are without, are called Superior. Mercury being nearer the Sun, and very small, is but seldom seen, because usually hidden by the splendor of the solar

rays. The orbit of Venus includes that of Mercury; and is distinguished from the other planets by a peculiar brightness. Being between the Earth and the Sun, she appears with various phases; horned, gibbous, &c. like the Moon. Both the inferior planets, at certain times, pass over the Sun's disk; which is called their Transit. Of the superior planets, Mars is nearest the Earth. Spots have been seen upon its surface: from whence the length of its days and inclination of its axis has been ascertained. A small planet, whose orbit is next to that of Mars, was discovered by Mr. Piazzi, the first day of the present century; to which he has given the name of Ceres Ferdinandez. Another planet, still smaller was discovered by Dr. Olbers, March 28, 1802, which he has called Pallas.

Dr. Herschell, on account of their comparative smallness, distinguishes the two last planets by the name of Asteriods; and it is conjectured there may be others which are not yet discovered.* At a considerable distance from the orbit of Pallas, is Jupiter. When viewed through a telescope, several belts are seen across the disk of this large planet: they vary in their appearance: and are supposed to be ranges of clouds. Four moons, of different sizes, revolve round Jupiter; and are frequently eclipsed by his shadow. Saturn is nearly twice as far as Jupiter from the Sun: a planet distinguished from all the rest by a thin, flat, broad, luminous ring, which encompasses the body of the planet, but

* Very recently (since this paper was written, July 1805) another asteriod has been discovered by Mr Harding, which is called Juno. It is ascertained by Dr. Herschell to be of the same nature with Ceres and Pallas.

does not touch it; and appears to be divided into two, by a distinct line in the middle of its breadth. Saturn has seven moons. The Georgium Sidus is at such a distance, that it can only be seen by a telescope. It has six moons. For a more particular account of the magnitudes, distances, &c. of the heavenly bodies, we must refer the reader to the Table annexed to our next Essay. There is another description of bodies which revolve round the Sun, called Comets: they move in orbits very elliptical; and their times of revolution are so long, and their distances so great, that little is known of them. Their appearances are different: some appear only as a faint vapor; others have a solid part in the middle. When they approach the Sun, they put forth a kind of tail of luminous matter, which is always directed towards the Sun. The number of comets cannot easily be ascertained, but it is supposed to be very great. It is certain, that before the year 1771, more than 450 had been seen.

The brief view we have taken of the Solar System, is enough to shew the being and providence of God. When we see a piece of machinery, we say 'the hand of an artist has been here:' so when we observe the admirable order and regularity of the motions of the heavenly bodies, which altogether compose one vast machine, of which the Earth itself is but a small part, can we help exclaiming, The finger of God is here! Such order and beauty could never have arisen from chance and accident. "He who thinks," says Cicero, "that it had not its origin in mind and understanding, must himself be destitute thereof." But though the movements of these bodies be so harmonious and uni-

form, yet to an inconsiderate observer, they would appear confused and irregular; and, instead of advancing in their orbit, would appear at times to be fixed; and, at other times, to move backward. So it is in the ways of God: to an eye of sense, his work seems at a stand; his purposes defeated, and the promises of his word unfulfilled. But this is the conclusion of Ignorance and Unbelief. Could we see as Jehovah sees, we should perceive that all things work together, however opposite they may seem, to accomplish the purposes of his sovereign will. Were it possible for us to fix our station in the Sun, we should from thence behold the hosts of heaven moving in their several orbits, without the least, even apparent, confusion. It is entirely owing to the situation in which we are placed, that we ever imagine there is any thing like irregularity in their motions; and should it be our privilege to "appear with Christ in glory," we shall discern that all the ways of the Lord are right, and we in the wrong, in presuming to judge when we ought to have obeyed; and to reason when we ought to have believed his promise and relied on his word; remembering, that what "we know not now, we shall know hereafter."

"His purposes will ripen fast,
Unfolding ev'ry hour:
The bud may have a bitter taste,
But sweet will be the flow'r!"

COWPER.

No. VI.

ON THE CAUSES OF THE CELESTIAL MOTIONS.

ACCORDING to the established laws of nature, bodies will remain in a state of rest till moved by some external cause; and when once put in motion, will continue to move with a uniform velocity until some obstacle oppose their progress. If when a body is projected in a straight line, it be acted upon by another force, drawing it toward a centre (and hence called the Centripetal Force) it will describe a curve, which will be either a circle or an ellipsis, according to the proportion between the projectile and the centripetal force. A body revolving in an orbit, endeavors to fly off from the centre (this is called the Centrifugal Force;) and the greater its distance, the greater will be this force. Its velocity will be increased in proportion as it is nearer the centre. Thus, if a ball fastened to a cord be whirled round, and the cord suddenly let go, the ball will fly off; but if the string be drawn up so as to bring the ball nearer the centre, it will revolve more rapidly. Two bodies connected together, revolve round the common centre of gravity. If two balls of equal or unequal size be connected by a wire, there is a certain point in the wire where they will balance each other: this point is the centre of gravity, round which they will revolve, if put in motion. It is on these principles that the motion of the heavenly bodies is accounted for. A principle of attraction between the different bodies that compose it, pervades the whole system, varying according to the magnitude and nearness of the attracting body. All

the planets attract each other, and are all attracted by the sun, to which they would all tend, were it not for the centrifugal force generated by their motion in their orbits, which exactly balances their tendency to the centre, and thus preserves them in their places. Were this force greater, they would fly off into space, like the ivory ball when the cord is let go: were it less, they would rush toward the Sun. All the planets, as well as the Sun, must revolve round the common centre of gravity; but because of the Sun's magnitude, the centre of our system is in that luminary. Hence we see the reason why these planets which are nearest the Sun move with the greatest rapidity, because they are nearer the centre of gravity. From the same cause it is that, as the planets move in an ellipsis, they increase in velocity as they approach the Sun, and move slower as they recede from it. The same principles that regulate the motions of the primary planets round the Sun, govern the secondaries in their revolutions round their respective primaries. It is impossible to say what is the cause of that attraction which thus holds the planets in their places; the laws which regulate it are known and understood: farther than this, the researches of Newton could not go; he could only say, that He who created the planets, and gave them their motion, impressed upon them this tendency towards the centre round which they revolve. If there be in the works of nature that which baffles the greatest industry, and overwhelms the largest minds, need we wonder that in the works of grace and the operations of the Spirit of God, we should perceive mysteries not to be unravelled? We see the outward fruits that are brought forth in the life and

conversation of the regenerate; and we know, from the Scriptures, that it is the Holy Ghost "who worketh in them both to will and to do;" but *how* he works we know not. The symptoms of the spiritual life are manifest, but its springs are hidden.

We may justly admire the wisdom and power of God in causing two opposite principles, like those of the centripetal and centrifugal force, so to operate as to effect his purpose, and preserve the order of nature. The same wisdom is displayed in bringing good out of evil, and in causing the opposite passions of men to counteract each other. How many men are there who would be monsters of avarice, cruelty, or lust, if pride did not interfere and lead them to seek the good opinion of their fellow creatures, which they are conscious they should forfeit by giving way to propensities that all would condemn? And even the oppositions of men to the interests of Christ, and all the persecutions and trials the Christian meets with, are made the means of promoting the very cause they are meant to injure. "Out of the eater cometh forth meat, and out of the strong cometh forth sweetness." And though the existence of sin and misery is a mystery not to be explained, yet we may rest assured, that in some mysterious way it will be so over-ruled as to afford a greater display of the Divine glory than could ever have been given without its existence. So that glorified saints shall have reason to sing,

"Sin has its dire incursions made,
That thou might'st prove thy pow'r to save;
And death its ensigns wide display'd,
That thou might'st triumph o'er the grave."

DODDRIDGE.

Table of the Solar System.

	Diameters in miles.	Distance from the Sun	Rotations round their Axis.	Time of rev- olving round the Sun.	Hourly motions in their orbit.
		Miles	D H. M S.	D H. M.	Miles.
Sun	883,246		25 14 8 0		
Mercury	3,224	37,000,000	unknown	83 23 16	190,699
Venus	7,687	68,000,000	23 21 0	224 16 49	80,294
The Earth	7,964	95,000,000	0 23 56 4	365 6 9	68,243
The Moon	2,180	95,000,000	29 17 44 3		2,299
Mars	4,189	144,000,000	0 24 39 22	686 23 30	55,287
Ceres	160	260,000,000	unknown	unknown	
Pallas	80	266,000,000	unknown	1703 16 48	
Jupiter	89,170	490,000,000	0 9 55 37	4332 14 27	29,083
Saturn	79,042	900,000,000	0 10 16 2	10759 1 51	22,101
Georgium Sidus	35,112	1,800,000,000	unknown	30737 18 0	

No. VII.

ON THE FIXED STARS.

THE fixed stars are so called, because they always appear in the heavens at the same distance from each other, and do not, like the planets, change their places. Astronomers have arranged them into eighty constellations, or systems of stars, called by the names of different animals; as the Bear, the Swan, &c. The stars in each constellation are frequently denoted by a letter in the Greek alphabet, the most conspicuous being marked α , the next β , and so on. The stars appear of different sizes, and are usually classed into six or seven magnitudes; some of them have a periodical increase and decrease. In 1596, Fabricius observed a remarkable star in the neck of the Whale, which has since been found to increase and decrease: its period is

334 days; but it does not always return with the same lustre. Other stars have been found to appear and shine with great splendour for certain periods, and then disappear. In 1572, a star equal in brightness to the planet Venus appeared in Cassiopeia; afterwards it gradually lost its lustre, and in three months became invisible.* It is certain that the distance of the stars is immense: so little proportion does the diameter of the earth's orbit, which is 190,000,000, of miles, bear to this distance, that from whatever part of that orbit, they are seen, they always appear in the same situation. A cannon ball moving with a uniform velocity, would not reach the nearest of the stars in 600,000 years. It is evident that the stars shine (like the sun) by their own light, or otherwise their distance would render them invisible to the naked eye; for it is only by a telescope that we can see the satellites of Jupiter, whose distance bears no proportion to that of the stars, but who derive their light from the sun. It is highly probable, therefore, that they are suns which give light to systems of planets which revolve round them; nor is it any objection to this conjecture that we see not these planets; for if they bear the same proportion to their respective suns as the planets in our system do to our sun, their vast distance must render them invisible. There is reason to believe, that, like the sun, the stars have a rotary motion. The number of these luminaries is as surprizing as their distance; and though with the naked eye we can never discover more than 3186, yet the telescope proves them to be innumerable. In some parts of the heavens we perceive white clouds, which, on examination, prove to be

* Nicholson's Philosophy, vol. i. p. 176, 177.

clusters of stars; those are called Nebulæ. The most remarkable of these is the Galaxy, or Milky Way.

What an idea does this give us of the works of the great Creator! when, instead of one world and one sun, we find thousands and thousands of suns arranged around us at immense distances, attended by innumerable worlds, and these all in rapid motion, yet calm, regular, and harmonious, observing, without the slightest variation, the path marked out by Him who ruleth among the armies of heaven, and these worlds perhaps, peopled by myriads of intelligent beings! When we take a view of the universe, how little does the earth itself appear!

—————"A spot, a grain,
An atom, with the firmament compar'd:
And all her number'd stars, that seem to roll
Spaces incomprehensible; for such
Their distance argues!"

MILTON.

What then is man, who, to use the words of Dr. Paley, "is confined to one of these heavenly bodies, yet bearing a less proportion to it than the smallest microscopic insect does to the plant it lives upon." (Nat. Theology, p. 411.) Yet man, so mean, comparatively so insignificant, has dared to disturb the harmony that prevails through the vast universe, and to lift up his feeble arm against the great Ruler of all. How astonishing is the folly and madness of sin! yet not more astonishing than the grace and love of Jehovah. He who made the sun and moon,

"And sow'd with stars the heavens thick as a field,"

bowed his heavens and came down! "was born of woman! lived and died!" Died, that he might make peace between weak guilty man and the Lord God omnipotent! He arose again for our justification, and ascended on high. And now he sends forth his heralds to proclaim peace, and, as the Ambassadors of God, to beseech and intreat these rebels that they receive not the grace of God in vain. Yea, more, he sends forth his Spirit into the world to give effect to their labors, and, to this end, to take up his dwelling in the hearts of men.

Sovereign of nature, all is thine;
The air, the earth, the sea;
By thee the orbs celestial shine,
And cherubs live by thee.

Rich in thine own essential store,
Thou call'st forth worlds at will;
Ten thousand, and ten thousand more
Would hear thy summons still.

What treasure wilt thou then confess,
And thine own portion call?
What by peculiar right possess,
Imperial Lord of all?

Thine Israel thou wilt stoop to claim,
Wilt mark them out for thine;
Ten thousand praises to thy name
For goodness so Divine!

DODDRIDGE.

No. VIII.

THE TERRAQUEOUS GLOBE.

It is not difficult to discern marks of the Divine wisdom in the form of the earth, in the distribution of it into land and water, and in the variety of its component parts.

The spherical form of the earth renders it capable of containing a greater number of inhabitants than it possibly could if it had been of the same bulk, and of any other shape. It is also more convenient for the diffusion of light, as its return is more regular and gradual than if the earth had been, as some have absurdly supposed, a spacious plain. This form is better adapted to the more general distribution of water. If, for example, the mass of the earth was like a cube, or any other angular figure, the water, by the laws of gravity, would flow to the lowest parts, or those nearest the centre; these would be drowned, whilst the rest would be parched with drought. In this case, the motion of the winds, would be considerably impeded. We know, by experience, what influence ranges of lofty mountains have on the winds, though the highest mountains bear but a very small proportion to the earth's diameter: any considerable angles, therefore, like what we are supposing, would stop the current of the atmosphere, and deprive some parts of the earth of those healthful gales. Another disadvantage would be, that a communication between the different parts of the earth would be very difficult, and a large portion of it be quite uninhabitable, in consequence of its being

composed, as it would in this case, of vast mountains. That form of the earth which the great Creator has made choice of, is wisely calculated, as much as possible, to obviate these difficulties. At the beginning, the solid and fluid parts of the earth were mingled together, till the voice of the great Creator said, "Let the waters be gathered together into one place, and let the dry land appear;" and herein appears both the wisdom and goodness of God. The water nourishes an immense variety of plants and animals, while the dry land supports and feeds as great a variety of them. Millions of beings exist which could never have been supported, if this separation had not taken place. In the dry land we discover an amazing variety of parts, as sand, gravel, stone, clay, &c; on the surface of the earth, soils of different kinds, suited to the production and support of the different plants which grow in it; so that in some part of the earth every plant will grow and flourish. The utmost industry of man can penetrate but a little way into the internal parts of the earth; as far as we can reach, it is found to be composed of dissimilar strata, or layers, lying one upon another, usually in an inclined position. These strata consist of earths of various kinds, metals, minerals, &c. Nor let the miner grudge the fatigue of digging into the bowels of the earth for the minerals he raises there, when it is considered, that if coal or ore lay on the surface of the earth, instead of mould, it would be barren and unfruitful. Were our fields covered with gold dust, they would not bring forth those vegetables which supply the wants of man and beast, and without which both would perish. The knowledge of the original forma-

tion of the earth, and by what means the materials of which it consists were disposed in their present order, has exercised the ingenuity of philosophers in all ages. Various and opposite have been their theories, and each of them clogged with difficulties. Whether the different combinations were by the action of gravity, or by any other means, we have it not in our power to determine, nor will our speculations on the subject be probably attended with much benefit. "It is impossible," says a judicious author, "to shew how, by any natural means, matter could put itself in the order in which we now see it."* The word of God says, "He spake, and it was done; he commanded, and it stood fast." With this declaration the Christian Philosopher should be satisfied. Indeed, there seems in every branch of knowledge, natural as well as religious, a certain point, of which it may be said, "Thus far shalt thou go, and no farther:" but vain man would be wise; and aiming higher than God permits, he sinks into absolute folly: like the fabled Icarus, who, seeking to rise in the air on his waxen wings, melted them in the heat of the sun, and fell into the depths of the ocean. Of this absurdity there cannot be a stronger instance than the conclusion of Sir W. Hamilton, from certain appearances of the lava of Vesuvius, that the scriptural account of the creation of the world is not to be relied on. Let the follies into which men of the finest minds have been betrayed, teach us humility and simplicity in the pursuit of truth; and let us be content to admire and adore where we cannot penetrate.

* Encyclop. Britannica, p. 262. vol. vi.

O, reader! forget not that the earth, on whose surface you now tread, and which furnishes you with the food you eat, must soon be your resting-place: its bowels will contain your dust, with the dust of millions. There is a grave waiting for you: nor need you fear to be laid in it, trusting in his righteousness, whose sacred body, though now seated on a throne, once inhabited the grave; who died for our redemption, and rose again for our justification.

“—— Follow Christ, and all is paid;
His death your peace insures;
Think on the grave where he was laid,
And calm descend to yours.”

COWPER.

No. IX.

THE SEA.

THE sea is supposed to cover a part of the surface of the earth which equals, if not exceeds, the dry land. In the existence of this vast body of water we may discover the same proofs of Divine wisdom, and the same designs of general utility which appear in the other parts of the creation. “O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches, so is this great and wide sea, wherein are things creeping innumerable, both small and great.”* Naturalists have taken great pains to inform themselves of the varieties which prevail amongst the inhabitants of

* Psalm civ. 24, 25.

the deep: more than 6000 different species of fish have been discovered; but Mr. Ray imagines that we are not acquainted with half the kinds which really exist. Of some species of fish the number seems almost infinite! For ages past, how many of the human race have been supplied with food from the sea, and yet its riches seem unexhausted. Every season certain kinds of fish, as pilchards, mackarel, herrings, &c. visit the shores of our highly favored land in immense shoals; and though millions of each species are annually taken, there is no deficiency! That this might never happen, the goodness of God hath rendered the ~~many~~ tribes peculiarly fruitful. Mr. Harmer, who pursued this investigation with peculiar attention and accuracy, found in the spawn of a herring 36,960 eggs; in the mackarel 546,681; in the cod 3,686,760.*

While the sea, by means of its innumerable inhabitants, affords food to man in one part of the earth, where there is a deficiency of wood it also supplies him with fuel. We are told by Mr. Crantz, in his History of Greenland, "That as the great Founder of nature has denied this frigid rock-region the growth of trees, he hath bid the streams of the ocean to convey to its shores a great deal of wood, which accordingly comes floating thither, and lodges itself between the islands. Were it not for this, the Europeans should have no wood to burn; and the poor Greenlanders (who, it is true, do not use wood but train-oil for burning) would however, have no wood to roof their houses, to erect their tents, to build their boats, and shaft their arrows, by which they

* Chambers's Dictionary, article *Fecundity of Fishes*.

must procure their maintenance.”* It is difficult to decide where this timber grows; but wherever it may be produced, its arrival in this dismal part of the earth is an astonishing proof of the care of our Father who is in heaven, over the humblest of his children on earth.

Another important purpose answered by the sea, is the supply of the clouds with vapor. According to the calculations of Dr. Halley, every ten square inches of water yields, in summer, between the time of sun-rise and sun-set, a cubic inch of water: every square mile, 6914 tons.† Thus the water poured into the sea by the rivers, ascends to the clouds in the form of vapor, and those clouds being conveyed over land by the wind (which much more frequently blows from the sea, than in a contrary direction) returns to the earth in form of rain.

By means of the sea, those who are skilled in the art of navigation, are able to keep up a communication between distant countries; the blessings of commerce are thus extended, and the knowledge of the glorious gospel communicated to “the isles afar off.”

The constant motion of the sea, produced by the tides, is a curious phenomenon. The tides are occasioned by the effect of the attraction of the sun and moon upon the waters of the sea: the solid part of the globe remains unaffected, but the fluid parts assume a spheroidal or oval figure, the longest diameter being in the direction of the moon. When the sun and moon act together, they occasion spring-tides, which happen once a fortnight: when they counteract each other’s attrac-

* Crantz’s History of Greenland, volume i. p. 37.

† See Chambers’s Dictionary, article *Vapor*.

tion, neap-tides take place, which also happen once a fortnight.

Yet notwithstanding the perpetual motion of the sea, and the violent agitation produced on its surface by the winds, the waters never pass their bounds! "The waters are in the place which thou, O God, hast prepared for them: thou hast set a bound, that they may not pass over."

"There is no peace, saith my God, to the wicked; they are like the troubled sea that continually casteth up its own mire and dirt."* No simile can possibly express with greater force, the perpetual agitation produced by a guilty conscience, and the terrifying appearances which often arise from the violent enmity of sinners against the interests of Sion. But there is One who is able to set bounds to those mighty waves, and to say to them, "Thus far shalt thou come, and no farther." He who once said, "Peace! be still," and in an instant calmed "the roaring tide," can with equal ease restrain the madness of the people. Let the heathen rage, let the princes take counsel together: he that sitteth in the heavens shall laugh; the Most High shall have them in derision. The proudest enemy of Christ on the face of the earth, or in the caverns of hell, is fast bound in a chain, and cannot move beyond its length. The Israelites trembled on the banks of the Red Sea, and were afraid they should not escape the sword of the enraged Egyptians: but when Israel, agreeably to the Divine command, moved forward, "the waters saw thee, O God! the waters saw thee," and fled at thy coming. So

* Psalm civ. 9.

it hath often been with the spiritual Israel in the much dreaded hour of severe conflict; when they have thought they should perish by the hand of their enemy, they have gone forward; and the waves of trouble which at a distance seemed a mountain high, and threatened to overwhelm them, have, through Divine interposition, died away at their feet.

No. X.

MOUNTAINS.

THOSE vast elevations of the earth which we call mountains, may be considered as of two kinds; the former of which, from their magnitude and structure, appear to have existed from the earliest times, and were perhaps formed when the earth itself was created; and the latter have since been produced by the general deluge, or partial inundations of water, or the eruption of subterraneous fires. The first class may be called Primitive Mountains: they are usually pyramidical in shape, crowned with sharp and prominent rocks, their elevation sudden, and their ascent steep and difficult. In some places they appear like a great wall 600 or 700 feet high; in others, enormous rocks hang upon the brow of the precipices, and threaten destruction to the traveller below. Their tops are perpetually covered with snow, and surrounded with floating clouds. The primitive mountains are connected in vast chains, which succeed one another for several hundred leagues. Each

chain has collateral ramifications in various directions, which gradually diminish in their height in proportion to their distance from the principal chain, which usually runs from north to south; as the Cordilleras and the Pyrenees; or from east to west; as the Alps and mountains of Thibet. The highest mountains are generally found between or near the tropics, and in the middle of the temperate zones. Mount Blanc is the loftiest mountain which has ever been measured in Europe, Africa, or Asia, and was found by M. de Saussure to be 2426 toises (or fathoms) above the Mediterranean sea: St. Gothard, in Switzerland, is 1500 toises; St. Bernard 1274; Snowden, the loftiest in Wales, is only 1240 yards; the peak of Teneriffe is 1900 toises. But the mountains of South America exceed all others in height; Pinchincha being 2430 toises; Sangai 2680; Cagambeoreon, situated under the Line, 3030; Chimboraco (or Cimboraso) 3220 above the level of the sea. The last mentioned mountain, which is in Peru, is probably the highest in the world. The extreme cold, which is experienced by those who have ascended them, near the top of lofty mountains, is a very curious phenomenon. A traveller over the Alps generally experiences, even in summer, the four seasons of the year; and even within the tropics, it is found that at the height of 2434 toises the snow is perpetual; so that whilst the people who dwell at the feet of those mountains are scorched with the heat of a vertical sun, all the horrors of winter, as it is felt in the polar regions, reign at the top. The diminution of heat is supposed to be owing to the decrease in the density of the atmosphere, which al-

ways becomes less and less the more we are elevated above the surface of the earth.

Mountains of the second class are less lofty, more easy of access, and have fewer springs; nor are they found, like the primitive mountains, in chains of such vast extent. The most remarkable one of this kind is what is called the Needle Mountain, in Dauphiny. It is a vast hill, placed, as it were, bottom upwards, or set on its summit on the earth with its broad base elevated in the air; it is about 1000 paces in circumference at the bottom, and above 2000 at the top. On the centre of the plain, at the top, stands another very high hill. A few years since, some hardy persons ventured to climb it, and found at the top a number of Chamois, animals not at all qualified for climbing. It is probable they had been bred there for many ages, though it is difficult to account for their first getting to the place. It has been rashly said, "That the mountains are examples of ruin and confusion, deformities on the face of nature, and are not referrable to any design." Some judicious writers have abundantly shewn the folly and profaneness of this assertion,* and proved that these stupendous monuments of the Creator's power, are not useless loads upon the earth. The chains of primitive mountains, like so many belts in different directions, bind round the earth, and give to its parts a greater degree of solidity. By their position and elevation they contribute to produce that variety which prevails amongst the winds. The spaces which separate the tops of mountains, are so many basons which receive

* See Derham's Physico Theology, book iii. chap. iv. and Ray on the Wisdom of God, 216—220.

the vapors and clouds when condensed into rain by the coldness of those regions; and hence innumerable streams and rivers derive their supply of water. The mountains afford a retreat to many animals which frequent them; "the highest hills are refuges for the wild goats, and the rocks for the conies:" they also serve for the production of a variety of vegetables, which are no where else to be found: the most important medicinal herbs, and the most luxuriant species of most *genera* of plants, are natives of the mountains. So far from deforming the face of nature, they add to its beauty, by affording a pleasing variety of hills and vallies, and exhibiting from their tops the most delicious prospects. The sight of one of the primitive mountains, by its enormous bulk, "cloud-capt towers," thundering cascades, and frightful precipices, must naturally inspire the mind with awe and terror, and impress the heart with a sense of his greatness, "who weigheth the mountains in scales, and the hills in a balance!" Vast as those bodies are, when compared with the most mighty works of man, Jehovah looketh on the mountains and they tremble; "He approacheth them, and they fall down at his presence."

Time is every hour committing gradual, but constant, depredations on those surprising monuments of Almighty Power. The torrents are continually washing down their sides immense quantities of soil; so that the whole tract of country situated along the northern chain of the Pyrenees is covered with earth brought down from the mountains in this manner; at other times huge fragments, frequently larger than a house, loosened from the summit by frosts, or rains, or struck

down by lightning, are seen tumbling down the steep with a noise louder than thunder. Time is, therefore, only wanting to reduce every mountain to a plain. The surface of the globe is thus in a state of perpetual change, and even its most solid parts are liable to decay. What an instructive lesson does this afford on the vanity of all our creature comforts, and how should it teach us to set our affections on the things which are above!

"To things immortal, time can do no wrong,
And that which never is to die, for ever must be young."

COWLEY.

The consolations of the gospel never fail, the love of Christ is a well-spring that ever flows. "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."*

No. XI.

VOLCANOES.

ONE of the most remarkable phenomena in nature is the Volcano, or burning mountain which emits flames, ashes, stones, liquid sulphur, melted metals, and other substances, with surprising force. In Europe there are five burning mountains: *Ætna* in Sicily, *Vesuvius* near Naples, *Stromboli* in the Islands of the Lipari,

* Isa. liv. 10.

Hecla in Iceland, and Chimera in Greece. They are to be found in other quarters of the globe; but are most numerous in America. Of the European Volcanoes, *Etna* is the most considerable; fire and smoke are continually discharged from its top; but it rages at times with peculiar violence. In 1669 an extraordinary eruption happened, of which the following account is given in the *Philosophical Transactions*:—

“It was preceded by a dark thick sky, thunder and lightning, and frequent concussions of the earth. At length a stream or river of melted metals, rendered liquid by the fierceness of the fire, boiled up, and gushed forth like water at the head of a great river. When this torrent met with a bank, or any building, strong enough to resist its progress, it increased in depth till it flowed over it, forming a fiery cascade. Its breadth was about three miles, and its length seventeen. In its course, this tremendous inundation overwhelmed 14 towns and villages; and destroyed the habitations of 27,000 persons. Its progress was at the rate of a furlong each day; and it continued to flow from the 11th of March to the 4th of May, during which time neither sun nor stars appeared; and the noise produced by the eruption was heard at the distance of 60 miles. After it had ceased, the melted metals cooled and became a solid mass of lava, as it is called, which completely changed the face of the country; nor could any trace of the towns above mentioned be found, except the church of one of them, which, happening to stand on a little eminence, escaped the fiery deluge.* After

* Lowthorp's Abridg. of the *Phil. Trans.* vol. ii, p. 387.

the lapse of a century, Sir William Hamilton visited this spot, and observed that a space of country, of fourteen miles in length and six in breadth, was still destitute of any signs of vegetation. The crater, or opening at the top of the mountain, through which the stream made its way, appeared about two miles and a half in circumference.

In 1779 Sir William was witness to a tremendous eruption of Vesuvius, in which he informs us, a vast quantity of red hot liquid lava was emitted, which ran with violence four miles from the place where it was discharged; at the same time, a fountain of this liquid transparent fire, mixed with stones and scorixæ, began to rise, and, gradually increasing, arrived at a height not less than three times that of the mountain, forming a column of fire at least 10,000 feet in height, and two miles and a half in width, which cast a prodigious heat for a distance of at least six miles; a cloud of black smoke accompanied the lava, in which were seen strong and vivid flashes of lightning continually issuing from the fiery pillar, and returning back to it. Volcanic ashes were discharged to the distance of 100 miles; and the number and size of some of the stones or fragments of rocks which were thrown up are almost incredible. The largest was in circumference no less than 108 feet, and in height 17: it was a solid rock, and thrown at least a quarter of a mile clear of the volcano. Another grand eruption occurred in Aug. 1805.

Near Guarimala, in South America, are two mountains; the one called the Volcano of Fire, the other of Water; out of the first, huge pieces of rocks are frequently hurled, like bombs out of a mortar; and a per-

son may with ease during the night, read by the light of its flames at the distance of three miles. From the other mountain vast quantities of water are continually thrown up. The remains of volcanoes have been discovered in the inland parts of most countries when these mountains have ceased to burn: the crater sometimes falls in and is defaced; at other times it is filled with water and forms a lake. The immense masses of lava ejected by volcanoes are many years in cooling; and a much longer period is required before the surface of the lava is decomposed and covered with mould, so as to answer the purposes of vegetation.

Destructive as the explosions of these burning mountains are, "their existence may be considered," says Dr. Woodward, "as a special favor of divine Providence, as they serve as a kind of spiracles, or tunnels, to vent the subterraneous heat and vapors, which, if pent up, would make much more dreadful havoc by convulsions and earthquakes. There is scarcely any country much annoyed with earthquakes but has one of these fiery vents, which is constantly observed to be all in flames whenever an earthquake happens; by which means that fire is disgorged which was the cause of the disaster; and there are not wanting instances of countries which have been wholly freed from them by the eruption of a new volcano."

Could the reader behold Vesuvius or *Ætna* in flames, he would probably be able to form a lively idea of the tremendous scene which was exhibited when Jehovah gave his fiery law from Sinai: when "the sight of the glory of the Lord was like a devouring flame in the eyes of the children of Israel." But it may fall to the

lot of few, perhaps none, who read this paper, to see an eruption of either of these mountains. "Every eye" will, however, one day, witness a sight much more awful; as much so as the rumbling of the mountain before it bursts, is louder than the whispering wind; and the fire column more terrible in its brightness than the dancing meteor: "when every mountain shall smoke, and every hill be moved."

Amazing period, when each mountain's height
 Outburns Vesuvius! Rocks eternal pour
 Their melted mass as rivers once they poured!
 Stars rush, and final ruin fiercely drives
 Her ploughshares o'er creation!

YOUNG.

Then shall "the heavens pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up."* There is, however, one Mountain which sends forth no flame; one Rock which cannot be moved, and "that rock is Christ." The real Christian, united by faith to him, looks down as from an eminence, where he stands in security on the wreck of nature. In that dreadful, in that delightful hour, lift up your heads "O ye saints, for your redemption draweth nigh;" ye shall then receive the gracious recompense of all your toil, and enter on the possession of all you have ever wished or desired. In the mean time, "Seeing you look for such things, be diligent that ye may be found of him in peace, without spot and blameless."†

* 2 Peter iii. 10.

† 2 Peter iii. 14.

No. XII.

DEW.

THE dew is defined to be a dense moist vapor, found on the earth in spring and summer mornings; being collected there chiefly while the sun is below the horizon. Some philosophers have maintained, that the dew is formed from the vapors *ascending* from the earth during the night; and others, from the *descent* of those vapors which have been raised during the day. The former seems the most probable opinion; when, by the setting of the sun, the atmosphere begins to cool, the earth parts with its heat, or *calorique*, to restore the equilibrium, which, uniting itself to water, ascends in the form of vapor. Hence, in warm weather and in hot climates, we find the most dew; but in cloudy weather, or when the earth receives but little heat from the sun, little or no dew is to be observed. An experiment of Mr. Dufay, seems to prove that the dew *ascends*. This gentleman placed several large squares of glass, like the panes of a window, parallel to the surface of the earth, and at different distances from it. The lower surface of the lowest piece of glass was first wetted, then the upper, then the lower surface of the pane next above it, and so on till all the pieces were wet. On the other hand, it is said, the same thing is observed of rain, which certainly descends from the atmosphere. If the motion of the dew be occasioned by the motion of the *calorique*, as we have supposed, it will account for it some times rising, and at other times descending. When the atmosphere is cooler than the

earth, the heat rises from the earth, and with it the dew; and when hotter, as is the case in a morning, the heat passes from the atmosphere to the earth, and the dew descends.

The utility of the dew is obvious, as it serves to moisten the surface of the earth; and when there is the least rain, and it is most wanted, Providence has appointed that it shall be most abundant. By an experiment of the Bishop of Llandaff, it appears that, after a very hot season, not less than 1600 gallons were exhaled from one acre in 24 hours.*

The dew, in its silent, powerful, and beneficial effects, affords a lively representation of the influences of the Spirit of God. "I will be as the dew unto Israel, saith the Lord." No noise like "the sound of rain, or the rattling hail, attends the descent of the dew; but in silence, when the eyes of men are closed in sleep, it falls and refreshes the earth:" so the kingdom of God cometh not with observation. Men often affect pomp and display in their works; but Jesus did "not cry, nor cause his voice to be heard in the streets."

When the times of refreshing from the presence of the Lord were come, he passed by the mighty, and the noble, and commissioned fishermen and tent-makers to publish his gospel, and, by the foolishness of preaching to save them that believe: and still we see the gospel making its progress in a way but little observed by men. A faithful minister delivers his message: the greater part of his hearers, perhaps, pay little or no attention; when, on some unnoticed individual in the assembly, the Spirit descends like the dew on Gideon's

* Watson's Chemistry, vol. iii. p. 56.

fleece, "while all is drought around." None knows how he sorrows after a godly sort: what indignation against sin, what fear of the Divine displeasure, and what vehement desire of the Divine favor may agitate his mind! He who is the instrument, in the hand of God, in producing this change, possibly may never hear of his own success: but these influences, though unobserved, are very powerful. It would be as easy to prevent the dew falling on the earth, as to prevent their efficacy! Such a man may be treated as an object of contempt: he may be persecuted as well as despised. The world may take from him his good name, his honor, his wealth, yea, even his life; but no man can take from him that which God hath given, or stop the progress of the work of grace in his heart. He shall be fruitful in the ways of God: "he shall grow as the lily, and cast forth his roots as Lebanon; his branch shall spread, and his beauty shall be as the olive." So beneficial are the influences of the Spirit of God, that he who is the subject of them is a blessing to all around him; and so essential to the spiritual life, that when they are withheld, prayer is a burden, love grows cold, faith becomes feeble, and every grace languishes, like the vegetable productions of the earth when deprived of the refreshing dew.

No. XIII.

ON LIGHT.

LIGHT, in the common acceptation of the term, is that invisible ethereal matter which makes objects perceptible

to the eye. By some philosophers light is supposed to be a fluid, present at all times, but which must be put in motion, in order to excite the sensation of seeing: The followers of Sir Isaac Newton, on the contrary, maintain, That it consists of small particles of matter, emitted (or, rather reflected) from the luminous body; and which produce this sensation when they strike the *retina*. It is however certain, that rays of light consist of particles of matter, for they may be attracted or repelled (a beam of light passing by the edge of a razor will be turned out of its course;) and that these rays move with such surprising velocity, that a particle of light passes from the sun to the earth (a distance of 90,000,000 of miles) that is, at the rate of 197,916 miles in a second. Yet He who in wisdom hath made all things, hath ordained that the particles of light should be so extremely minute, that, notwithstanding the amazing force which their velocity gives them, they strike the eye without occasioning any degree of pain to that delicate organ. 'It appears from calculation, that light moves two million times as fast as a ball shot from a cannon; and, consequently, if the particles of light were equal in bulk to the two millionth part of a grain of sand, we should be no more able to endure their impulse than that of sand shot point blank from the mouth of a cannon.*' This is one amongst a thousand other proofs, that the one great and gracious Creator 'remembereth our frame, and considereth that we are but dust.'

* *Nicholson's Introduction to Philosophy*, vol. i. p. 251.

The following well known circumstances prove the astonishing minuteness of the particles of light: A candle may easily be seen in the night at two miles distance, even if viewed through a pin-hole in a card: it therefore follows, that every instant there is emitted light sufficient to fill a circle of four miles in diameter, so as to leave no void space of the size of the fiftieth part of an inch, or a pin's point. Through a hole equally small, by day, may be seen objects which occupy almost an entire hemisphere, as the sky, trees, houses, &c. Rays of light must, therefore, pass through the aperture, at the same instant, from all these objects, and yet there is no confusion, the vision being perfectly distinct.

Thus diffusively and rapidly do the rays of light issue from the sun to enliven and revive the face of nature, but far more swift and beneficial thy coming, O my Savior! thou Great Light of the spiritual world! to cherish and support thy suffering saints, agreeably to thy promise: 'When they call, I will hear; and while they are yet speaking, I will answer.' On the wings of the morning thou fliest to the relief of the contrite spirit; yea,

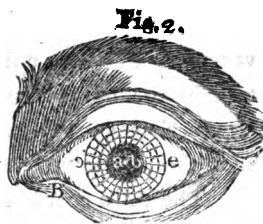
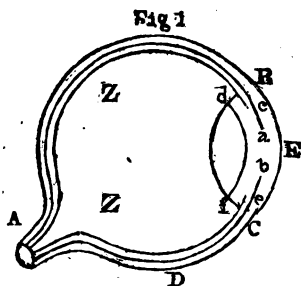
'Compar'd with the speed of thy flight,
The tempest itself lags behind,
And the swift winged arrow of light.'

No. XIV.

THE EYE.

THE Eye is in form nearly globular; it consists of three coats and three humors. Fig. 1. represents the section

of an eye cut horizontally across the middle. The external coat which is represented by the outer circle,



A B C D, is called the *Sclerotica*; the front part, B E C, which rather projects, is called the *Cornea*. The next coat, which is represented by the second circle, is called the *Choroides*. In the front of this coat is an aperture, a b, through which the rays of light pass into the eye: it is called the *Pupil*. That part of the *Choroides* which surrounds the pupil, and which in some persons is blue, in others brown or almost black, is called the *Iris* (see a c b e, fig. 2, which represents a front view of the eye.) The *Iris* may be enlarged or diminished: this is effected by means of two sets of muscular fibres; the one like a number of circles of different sizes placed within each other, so as to have one common centre in the middle of the pupil: the other set of fibres appear like lines drawn from that centre to the circumference of the largest circle, and are called *Radial Fibres*. When too strong a light shines upon the eye, the circular fibres contract and diminish the pupil, by which a less number of rays are admitted. When too little light is received to perceive the object distinctly, the radial fibres contract; by which the pupil is enlarg-

ed, and a contrary effect produced. Unless the Iris possessed this property, the most painful effects would be produced, by sudden transitions from a greater to a less degree of light, or the contrary. There are some animals who can so contract the pupil, as to admit a very little light; or enlarge it to such a degree, as to take in the faintest rays, and see objects when other creatures cannot: a wonderful provision for such as seek their prey in the night!

The third coat is called the *Retina*, which spreads like a network all over the inside of the Choroides. Immediately under the Cornea is a transparent fluid, like water, and is called the *Aqueous Humor*; it gives a protuberant figure to the Cornea. At the back of this is situated the *Chrystalline humor*, d f, in the shape of a double convex glass, of the consistence of a very hard jelly, and perfectly transparent. It is kept in its place by a fine transparent membrane, which attaches it to the circumference of the iris. The rest of the eye, Z Z, is filled with the *Vitreous humor*, which is transparent, and about the consistence of the white of an egg. A is the *Optic Nerve*, which proceeds from the eye to the brain. In a future paper we shall describe the effect of the different parts of the eye in producing sight. The wisdom and goodness of the Creator appears in the astonishing apparatus of muscles with which the eye is furnished, to produce all the necessary and convenient motions in the situation where it is placed, and in the provision made to preserve this delicate organ from injury. The eyebrows defend the eye from too strong a light; the eyelids act like curtains to cover and protect it during sleep; and, when

we are awake, they diffuse a fluid over the eye as often as we wink, which keeps it clean and well adapted for transmitting the rays of light; and lest the sight should be interrupted by this operation, it is performed in an instant; the eye lashes guard the eye from floating dust, with which the atmosphere abounds. It is a remarkable circumstance that fishes, who have no occasion for a defence against dust or motes in the air, have no eyelids.* Thus, in the works of Jehovah there is nothing superfluous, and nothing deficient! and the more minutely they are examined, the more evidently will it appear 'that He is excellent in counsel and wonderful in working,' both in the world of nature and of grace!

No. XV.

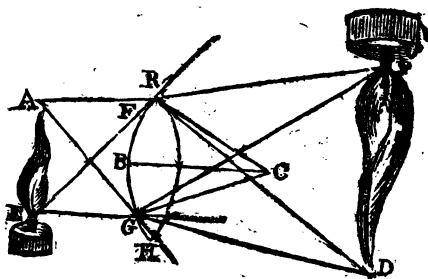
ON VISION.

IN a former paper the different parts of the eye were described: we shall now endeavor to point out their uses in producing sight. Rays of light issue from all visible bodies in every direction; and, when they pass out of a rarer into a denser medium, as out of air into water, or into glass, they are refracted, or bent out of their course. If a ray of light falls upon water, and a line be drawn from the point in which the ray meets the water, perpendicularly to its surface, the ray will be refracted towards that line. If the surface of the medium be convex, like that of a reading-glass, it will be refracted to-

* Derham's Physico-Theology, p. 110.

wards a line drawn from a point where the ray enters the glass, to the centre of convexity. So, if two parallel rays enter such a medium, each ray being refracted towards this line, they will meet at a certain point, called *The Focus*. Two diverging rays will be brought nearer together, and two converging rays, or rays which were tending to the same point, will meet sooner than if they had not entered the glass. The effect of the rays being thus brought together, will be to produce an image of the object from which the rays proceed at the focus of the glass. Thus, if a convex-glass be held so as to receive rays from a lighted candle, an inverted image of the candle will be formed on a piece of paper, placed at the focus of the glass.

The annexed figure is intended to represent the manner in which this effect is produced. R H is a section of a convex glass; C the centre of convexity of the surface; R B H, C F, C B, and C G, lines drawn from the point where the rays enter the glass to the centre of convexity; A E represents a lighted candle. The diverging rays, A F and A G, which issue from the top of the flame, instead of proceeding in the direction of the



dotted line, will be refracted towards the lines C F and C G will be brought nearer together, and meet at D. In the same manner, E F and E G, which proceed from the lower part of the flame, will meet at P; and, as the rays from the intermediate parts will be collected to a point at the same distance, a complete inverted image of the candle will be formed, which will be larger or less than the object, in proportion as the candle is nearer to or farther from the glass. It is upon this principle that the *chrySTALLINE humor* produces an image of every object we see. The rays of light, entering at the *pupil*, a b, are brought to a focus, and form an inverted representation of the object in the *retina*. If from the back part of a bullock's eye the three coats be removed, so as to leave the *vitreous humor* perfect, and a piece of white paper be put against the humor, and the eye in this state be held near a lighted candle, an image of the candle will be formed on the paper, in the same manner as in the former experiment, by means of the convex glass. The use of the *cornea*, B E C, is to occasion the diverging rays to meet in a focus sooner than they would if they only passed through the *chrySTALLINE humor*. When the *cornea* is too convex, the image is formed before the rays reach the *retina*; or, when not sufficiently protuberant, the image is formed beyond the *retina*: in either case, the object appears indistinct. The former is the case with short-sighted persons, who are assisted by concave glasses, which throw the image farther back. The latter defect is usually produced by age, when the *cornea* becomes less protuberant, and is removed by convex glasses, which bring the image nearer the front of the eye. When a distinct image

is produced on the *retina*, an idea of the object is transmitted to the mind, as is conjectured, by means of the small nerves of the *retina*, which communicate with the brain, through the optic nerve.*

It is truly astonishing to reflect on the number of objects which may be circumstantially painted on the *retina* at one moment, within the compass of a *disme*, without the least confusion. "A stage coach," says Dr. Paley, "travelling at its ordinary rate for half an hour, passes, in the eye, only over one twelfth part of an inch, yet the change of place is distinctly perceived throughout its whole progress."† None less than God could contrive, order, and provide an organ as magnificent and curious as it is useful and important! But it will be of little avail, O reader! to be possessed of natural sight, and to be capable of discerning the beauties of nature, if the eye of thy mind receives not the light of Divine truth, or receives it in so imperfect a way, that its image is neither formed on thy heart, nor reflected in thy life! The beauties of nature have been in vain explored and admired; if the wonders of grace have been neglected, you have lived in vain. There is a far nobler object for your contemplation: It is He who is called The Life of the world and the Light of men!

The Savior's come, by ancient bards foretold!
Hear him, ye deaf! and all ye blind, behold!
He from thick films shall purge the visual ray,
And on the sightless eyeball pour the day!

* Derham's Physico-Theology, page 95.

† Natural Theology, page 35.

No. XVI.

ON THE VARIETIES OBSERVABLE IN THE EYES OF
DIFFERENT ANIMALS.

IN two former Essays, the different parts of the eye were explained; and their utility in producing sight: we propose in the following paper, to point out the variations in this curious organ in different animals. Though the eye is situated in the head of all creatures, yet there are variations in its position, its size, and its formation, adapted to their several natures. In man, it is so placed as to look forward; but at the same time to take in objects on the right hand and the left to a considerable extent. In birds, the eyes are situated in such a manner as to see nearly all around them, that they may the better seek their food, and escape danger. The eyes of hares are so protuberant, and placed so much towards the sides of the head of the animal, that they can see best behind them, as their chief security is in flight; whereas dogs, who are formed by nature to pursue their prey, have their eyes situated more forward, that they may the better see the object of their pursuit. A similar variety is observable in the means by which the various motions of the eye are effected. In the human species, a curious set of muscles is provided for this purpose; and the motion of the head enables the eye to command a variety of objects; but where these muscles are wanting, either for moving the eye or the head, the wisdom of the Creator hath, by some other means, supplied the deficiency. The meanest and most loathsome reptile is not suffered to

lack the means of procuring food, or of defending itself from an enemy. The snail can thrust out her eyes to a distance, Providence having placed them at the extremity of four horns, which she can direct as she finds most convenient; and the spider, which has no neck, is furnished with from four to eight eyes, placed in the head so as to see in different directions. Some insects, which have not the power of moving the eye, have two protuberant hemispheres, each of which contains a vast number of eyes. The microscope has demonstrated, that a common fly has not less than 4000 eyes in each hemisphere; and every eye furnished with a distinct pupil, crystalline humor, &c. Other insects, as the silk-worm and dragon-fly, have many more.*

Those animals whose eyes are exposed to the greatest danger, are provided with the best means of defending this delicate organ. The mole, which has to search for its food under ground, has a small eye, and deeply fixed in the head, so as to be well protected from injury. Other animals are furnished with what is called *The Nictating Membrane*, which is a kind of transparent covering, which may be drawn before the eye without preventing the sight; and must be of very great service to birds, to protect the eye when flying among branches of trees: and to quadrupeds, who have occasion to hold down their heads to reach their food.† Other varieties in the formation of the eye are remarkable. The pupil of the eye is round in the human subject, which enables us to see in every direction alike; but quadrupeds of the graminivorous kind, have it

* See Baker on the Microscope, part ii. chap. 36.

† Ray on the Wisdom of God, p. 260, 261:

horizontally oblong: by which they can view a larger space over the earth; while animals of the cat kind, who climb trees, and prey on birds, and animals which hide in the ground, have their pupils oblong in the contrary way; by which they can look upwards and downwards at the same time. Some insects can only see objects at a great distance, and make use of their feelers to ascertain objects which are near; and others, as the common fly, can only see objects which are close; and these are most astonishingly magnified. Birds and fishes have a power of seeing distinctly, either at a distance or near at hand, at pleasure, by varying the distance of the crystalline humor from the *retina*. By this means it is, that birds can see their food at the end of their bills, or discern it on the ground from the heights at which they often fly. This property of the eye is also of great importance to fishes, on account of the refractive power of the water.

“O Lord, how manifold are thy works! in wisdom hast thou made them all! The earth is full of thy riches, so is this great and wide sea, wherein are things creeping innumerable. These wait all upon thee, that thou mayest give them their meat in due season.” Thou, who hast not neglected the spider, that crawls upon the ceiling, nor the snail that creeps on the ground, so that their wants are supplied, and their enemies resisted, wilt not, canst not, be unmindful of thy covenant people, whom thou hast purchased with thy blood. The God of Grace will not be less bountiful than the God of Nature. O ye of little faith, wherefore do ye doubt?

The varieties observable in the kingdom of Nature may illustrate what we perceive in the kingdom of Grace: each individual has his different gifts; and these suited to the station he is intended to occupy. There are diversities of gifts; but the will is bestowed by the same Spirit, "who divideth to every man severally as he will." Let not him that hath more knowledge be puffed up: another perhaps has more zeal or more love. The gifts of grace, like those of Providence, are often more equally bestowed than we are ready to imagine. Our great concern should be to improve our respective talents, to the glory of our great Master, that in the day of reckoning we may not be found wanting.

THE NEW PLANET.

We have seen his star in the East, and are come to worship him, Matt. ii. 2.

LATELY spending an evening with my esteemed friend Eusebius, a gentleman, whom I will call Euphemius, took occasion to remark on the recent discovery of a new planet, by Piazzzi, in Sicily, and called by him the *Ceres Ferdinandez*, about half the size of our moon, and performing its revolution round the sun in about four and a half of our years. He added, that he had just read, in a celebrated Philosophical Journal, of another planet, of still smaller dimensions, and equally slow in its celestial progress, which had been called the *Pallas*. Both these, he observed, had been called *Asteriods*;

and, from their having so long escaped the acute eye of the astronomer, he supposed it very probable, that our system might contain more, perhaps, even many more such little planets, to reward, by their discovery, the research of future philosophers.

The company heard this intelligence with much attention: and *Benevolus*, who was present, endeavored to give a moral improvement to the subject, which was worthy of his character.

Benevolus. How just is the observation of the venerable patriarch Job, "Lo! these are parts of his ways!" for when we have pushed our inquiries to the utmost, how little do we know of the immense works of the Supreme Being! and how infinitely distant are we from penetrating into his presence who dwells in light inaccessible, and is concealed from us by the splendor of his glory!

Eusebius. True, Sir; but we cannot worship an unknown God. I wish this star might be like that which the Magi saw, and which led them to the place where Jesus was! I long to contemplate the works of nature as well as grace through a Mediator, and to crown the head of my adorable Redeemer with rays of glory, drawn from all the discoveries of philosophy and science.

Benev. But I fear, Sir, you carry matters too far; and that, in ascribing these honors to the Son of Man, you derogate from those of the Supreme Being, who is his God and Father as well as ours.

Euseb. No fear at all, Sir. This is the Man whom God "delighteth to honor;" to whom he commands the worship of men, and the adoration of angels.

Benev. O, Sir, but you know those words are sometimes taken in a very lax sense in Scripture; and must not be applied to Jesus in the same sense as to the Supreme Creator.

Euseb. Indeed, Benevolus, I know of no Creator above him, or beside him: "All things were made by him, and for him; and without him was not any thing made that is made."

Benev. That, I confess, is Scripture language; but, I conceive, it requires much qualification in the interpretation. Without entering, however, into controversy on this point, permit me to ask, Do you not think, by thus referring all the glories of nature and of grace to our Savior, you slight the divine Father, and are in danger of offending him by ascribing every thing to the Son.

[Eusebius here entered somewhat at length into the objection; and, by the following answer, closed the conversation on this subject.]

Euseb. God forbid that I should derogate from the glory of the Father or of the Holy Spirit. Most assuredly I cannot do this by honoring the Son; because the Father considers himself as peculiarly honored by this conduct: and here I will venture to state to you what has often struck me in reading the Scriptures, especially the New Testament, namely, that there appears in God himself a peculiar anxiety, if I may so speak, to exalt on all occasions the divine Redeemer; a disposition not only different from, but even opposite to, that cautious temper which endeavors, by criticism and by carnal reason, to strip him of his glories. And

I take the case to stand thus: Neither, in the plan of nature or grace, does the divine Father ever appear in an inferior character to that of Deity Supreme.

“—————full orb’d

In his whole round of attributes complete.”

But it is otherwise with the Son; he humbled himself, he made himself nothing, and of no reputation; he was despised and rejected of men. Several things in the scheme of redemption appear, therefore, planned on purpose to counteract this, and to secure a due revenue of glory to the Son of God, as well as to reward the meritorious sufferings of the Son of Man. Let me be permitted to state a few of them.

1. In his incarnation. God, in human nature, appears a mystery, dazzling to the faith of angels. When he bringeth his first begotten into the world, they are therefore assembled around his cradle, by that command, “Let all the angels of God worship him!” And was it not at this time they appeared to the shepherds? and (O! could a mortal eye have traced them!) no sooner had they paid their homage to their Infant Lord, than they fly, with harps still in their hands, and perhaps the same song upon their lips, to announce the joyful tidings to the Jewish shepherds.

2. In his ministry. It might have well suited the modesty of the Savior’s character to have spoken, like the prophets his forerunners, and the apostles his successors, always in the Father’s name. But, as some counterbalance to the meanness of his appearance, he speaks with the authority of a God: and lo! “even the winds and the seas obey him!” Not only doth he work

miracles, but he forgives sins in his *own* name, with a "Verily, I say unto thee!" And wherefore "hath the Son of Man power upon earth to forgive sins?" Undoubtedly to prove the divinity of his character; for "Who can forgive sins but God only?"

3. In his resurrection and ascension. This was an angelic festival. The chariots of God were all assembled, as at Sinai, "The morning stars sang together; and all the sons of God shouted for joy!" And whence this public exhibition of his glory? That his disciples might be well assured that he was received up to his former glories, "where he was before."

4. In his mission of the Holy Spirit. Why was he to be sent by Jesus? Why take of the things of Jesus? Was it not to aggrandize the character of the Son of God?

5. In his exaltation at the right hand of God. Because he humbled himself to death, even the death of the cross, therefore hath God exalted him, "that at the name of Jesus every knee should bow, and every tongue confess!"

Lastly, In his appointment to judge the world. For this we have the most express authority: "The Father judgeth no man; but hath committed all judgment to the Son;" for this very end, "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father." Thus hath God provided for the honor of his Son; and seems in nothing to be so well pleased as in his being the universal object of love and adoration.

And permit me to add, that the New Testament writers themselves, appear to be actuated by the same

spirit; and especially the apostle Paul, who seems to delight on all occasions to introduce, and even to reiterate, the name of Christ: and seldom does he quote a passage from the Old Testament which speaks of Deity and his attributes, but he immediately applies it to his beloved Master. See, for instance, his Epistle to the Hebrews. St. Peter uses a style which, in any uninspired writer, would have been called *Cant*; for he speaks of his name, his person, his blood, his promises, as all *precious*, exceeding precious to the believer; and well am I persuaded, that the true and only reason which makes the language of inspiration appear too bold and presuming is, that we are not filled and animated, as the first disciples were, with the love of Jesus. It is true, these terms may be assumed and abused by hypocrites; but go to the deathbed of the triumphant Christian, where hypocrisy and cant can have place no more; hear the dear name of Jesus reverberating on his feeble lips, till the departing spirit takes up the dying sound, and flies with it to the realms of glory.

OBSERVATIONS ON THE STUDY OF NATURE.

Thou makest the outgoings of the morning and evening to rejoice, Psalm lxxv. 8.

CHRISTIANS, it is not a vain exercise to make nature and providence your study. You delight, we hope, to dwell on the page of inspiration, and by it you are directed to consult the volume of nature, and to read in it the wonderful works of God. Think not the employment below you; it was the delightful exercise of

David, the son of Jesse, and king of Israel: a man who might have delighted himself with the ornaments of finery, and fared sumptuously every day. He is found contemplating the works of God, and admiring those beautiful changes in nature as the effect of the Divine Hand, which men, in general, totally overlook. "Thou makest the outgoings of the morning and evening to rejoice." Pause here, and learn the propriety and the usefulness of David's employment. When light arose out of darkness, at the Almighty's command, the angels, the sons of the morning, sang together; man was not yet brought into being; and though he beheld not the first dawn of light, he no doubt, at first beholding the sun, was delighted with that emblem of perfection and purity. What a glorious change, when order rose out of confusion, when light sprang out of darkness, and the sun came forth from the womb of the morning, rejoicing as a strong man to run his race!

The same Almighty Power is unceasingly employed in overruling the changes of day and night. The operations of the Divine arm were not suspended when creation-work was finished. In the heavens he set the sun for a sign, and he marks his daily course. "Thou makest the outgoings of the morning and evening to rejoice." What might not God do unto us for all the evil we have done against him? He might hide the face of the sky, and spread a thick cloud over it for forty days and forty nights, till the bottles of heaven were emptied on our guilty world. He might allow the sun to rise upon the earth, and smile upon the footsteps of a Lot till he entered his Zoar, and then impregnate the air with sulphureous particles, collect these

in clouds of vengeance, rain them down on our Sodoms till the inhabitants were destroyed, and the place of their abode turned into a nauseous lake. But how different are his ways toward us! When man, having rested from his labor, awakes from sleep, he opens his eyes to behold—what? The heavens and the earth passing away, and the elements melting with fervent heat? the Judge clothed in awful majesty, coming to take vengeance on the wicked inventions of men? No: he beholds the sun looking from the east, smiling over the face of the heavens and the earth, and pouring his numberless rays of light into the habitations of thankless man. “He cometh forth as a bridegroom out of his chamber, or as a strong man to run his race; his going forth is from the end of heaven, and his circuit unto the end of it.” When he has completed his daily round, he gradually drops out of view, and sinks into the bosom of night and darkness. But which shall we most admire, the glory that attends him in his decline, or that with which he opens the day? Even after he is out of view, the moon and stars which God hath ordained, are ready to supply his place, and diminish the gloom of night. “Thou makest the outgoings of the evening to rejoice.”

Think it not beneath your notice to remark these daily changes; the more you are thus employed, your souls will expand in more exalted conceptions of God. These changes are not the effects of chance; they are not the result of any uniform principle undirected by the Supreme; they are the effects of his power, still exercising a providential care over all. He hath given forth his law, by which all things move and mutually

operate; and he preserves them in their being and motions. It is the same voice that at first said, "Let there be light," that every morning bids the sun rise, and the shadows of night flee away: and can you see the sun shining in his strength, or behold the moon walking in brightness, can you witness the beauty of the dawn, or of the decline of day, and not be led to admire the glory of Him, by whom the heavens were made, and light brought into being?"

The Psalmist observing the most common changes, adores God in all of them. "Thou makest the outgoings of the morning and the evening to rejoice: Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when Thou hast so provided for it: Thou waterest the ridges thereof abundantly: Thou settlest the furrows thereof: Thou makest it soft with showers: Thou blessest the springing thereof: Thou crownest the year with thy goodness, and thy paths drop fatness!" How worthy of the Christian's employment, to observe the same things, and lift up his soul to God, who giveth rain and fruitful seasons, who empties or restrains the bottles of heaven at his pleasure! Unless God visit the earth, and water it, making it soft with showers, the most fertile soil would remain barren; it would soon be beyond the power of man to cultivate. By the frosty incrustations of winter, and the parching heat of summer, it would become as iron under our feet; but that Wisdom which overruleth all things, so orders heat and cold, light and darkness, moisture and drought, that, in the proper season, the earth can be opened with the ploughshare,

and the grain committed into the furrow with safety. These, ye thankless sons of men, and careless observers of the works of God, these are the fruits of that indulgent bounty and patience, which, notwithstanding your evil hearts, still wait to do you good. The clouds move not at random, nor are tossed to and fro in our atmosphere without design; the hand of God disposes them for the refreshment of the earth, and watering it when it is weary; and if they distil not the rain in plenty, they restore through the night, the exhalations of the day, and sprinkle the surface of the earth with drops of dew. The softening influence of the rain in mouldering down the clods of the valley, and filling up every opening in the soil, that a noxious vapor may not hurt the tender seed in the moment of vegetation, was not unworthy of David's notice: "Thou makest it soft with showers, thou blessest the springing thereof." Boast not, O man, that you have filled the bosom of your farm with plenty to enrich it; boast not that you have opened it to the purifying air of winter; boast not that you have been liberal in throwing the grain into the furrow, and purged the field of every noxious weed: after all the toil and expense you have bestowed, you cannot moisten a single ridge, nor vegetate a single grain; you cannot bid a single cloud drop nor a single day be warm: after all you have done, God may send excessive heat, or excessive cold, and all your labor is lost; he may withhold rain, and your prospects are blasted; or he may send rain in such abundance, that the earth may disgorge from every furrow both your grain and your manure, sweep it into the

rivulets that run by, to be carried along by the next stream into the bosom of the ocean. God alone blesses the springing of the year; he makes day and night, seedtime and harvest, summer and winter, to observe their appointed seasons.

What care does God not take of thankless man! He makes every season, every day, every hour, minister to our wants, and confer delights. In spring, we soon see every soil put forth its natural fruit, and every mountain its shrub and its tree. All things freshen and revive after the storms of winter are past. The nourishing heat and fertilizing showers hasten all things to maturity; summer clothes all in blossom, and autumn loads all with fruit; even the heath in the desert, that knows not when good comes, puts forth its flowers, and shakes its little grain of seed. By whom is the earth adorned in summer, and enriched in autumn? By him who clothes the lily, and feeds the raven of the field; by him who visits the earth, and waters it with the river of God. "Thou, O Lord, blessest the springing of the year, and crownest the year with thy goodness."

When you survey the fields around you in spring, in summer, or in autumn, say not that the sources of your delight are few, or that scanty are the means of your supply. This earth is like a large storehouse, over which there are many stewards, under one gracious and generous Lord, who allows this magazine of his mercies to be ever open, and ever full of every thing useful for the supply of man. "He crowns the year with his goodness, and all his paths drop fatness." Say, O Christian, whatever may have been your fears,

have you ever seen, or ever heard, that for one year the distributions of his goodness were restrained? No, his mercies are over all his works, and the earth is full of his goodness. Ascend the highest eminence within your view, direct your prospects eastward and westward, southward and northward, and say if you can discern any spot of earth that is not loaded with fruit, or ornamented with a flower, that is not bearing something useful for man or for beast. Nay, the untutored cottager, in his obscure hamlet, is surrounded with the beauties of nature, which, for their being common, do not attract his notice; but the little flower that grows wild by the door of his dwelling, presents a richer color and a finer texture than all the art of man can produce. Every wise Christian, in observing the face of nature, will see the finger of God, and must in devotion, lift up his eyes to heaven and say, O Lord, "all things are full of thee! Thou crownest the year with thy goodness."

Let us suppose, for a moment, one of God's people alone contemplating the face of nature. When he looks around him, and beholds the earth full of the goodness of the Lord, evening and morning rejoicing, and the season hastening the fruits of the earth to maturity, how devout are his reflections, and in how filial a manner does he express them! For me, says he, these clouds drop, and that sun shines; for me the stores of his goodness are always open; for me, as well as for others, these grapes hang in clusters from the vine, and the corns wave sixty fold upon the stalk; for me the vallies are covered with corn, and the pastures with flocks: all are my Father's who is in heaven; and he allows me my portion as he sees meet. Blessed,

blessed be God, who ministers such abundance and delight! But I shall soon pass from this changing world, and enter the Paradise above, where there is no need of the sun, neither of the moon, to give the inhabitants light; for the Lord shall be their everlasting light, and their God their glory. There also summer and autumn are eternally blended; the tree of life ever bearing fruit; and, to enrich the beauty of the place, there flows the river of the water of life, clear as crystal, from the throne of God, for ever and ever!

The subject also serves another valuable purpose. Think then, O saint, how swift are the wheels of time, and how soon the sun makes the circuit of the skies. While you stand and contemplate his glory, he is hastening forward, to measure out your short span of being. The revolutions of day and night are never interrupted: as they alternately return, they remind you of your own passing existence below, and that soon that day will dawn, or the shadows of that night collect, which will issue in your departure from the changes of time. The changes of the seasons teach you the same lesson; but upon a larger scale. When the sun is ready to pass out of view, for what purpose has the day been spent? is an inquiry no less important than the issue of the succeeding night is uncertain. Who can tell whether you shall ever again behold the light of day? The outgoings of the evening which you now admire, may be the last earthly scene your eyes shall behold! Before day returns, you may pass into eternity; and how blessed the change, if you pass into light, as the light of seven days, and have mortality swallowed up of life! How blessed your change, from this

mutable state of things, to a new heaven and a new earth, wherein dwelleth righteousness! There you will have objects more glorious to contemplate; a Paradise rich and fertile to admire. "You shall hunger no more, neither shall you thirst any more, neither shall the sun light on you, nor any heat; but the Lamb, which is in the midst of the throne, shall feed you, and shall lead you to living fountains of waters, and God shall wipe away all tears from your eyes!"

PSALM CXLV. 10.

All thy works shall praise thee, O Lord, and thy Saints shall bless thee.

GREAT God! how wonderful art Thou
In all thy works and ways!
To Thee should all thy creatures bow,
And meditate thy praise.

Bright seraphs that surround thy throne
Their noblest honors bring;
From bliss to mortals yet unknown
Superior praises spring.

In mystic harmony above,
The planets roll along,
And teach the universe thy love,
In never-ceasing song!

The winds that sweep along the sky,
By thee directed, breathe;
And clouds and vapors float on high,
Or drop in show'rs beneath.

From darkest shades thy lightning breaks,
And darts thy glory near;
Thy voice in awful thunder speaks,
And fills the wretch with fear.

Compar'd with thine immensity,
The sea a drop abides;
'Tis peopled, ebbs, and flows by thee,
And foams or gently glides.

The summer's heat, the winter's cold,
The seasons all proclaim:
As each their various scenes unfold,—
Thy goodness still the same.

In flow'rs, and fruits, and trees, and herbs,
The earth thy bounty gives;
And men and reptiles, beasts and birds,
And ev'ry being lives.

Thy mighty hands, thy watchful care,
Direct each fleeting hour;
And Nature's countless forms declare
Thy wisdom, love, and pow'r.

Yet in thy law alone, we view
Thy justice and thy grace;
Deep truths that Nature faintly drew,
And Reason could not trace.

But in Messiah's work divine
We learn the wond'rous plan,
Where Justice, Love, and Mercy join,
To teach rebellious man.

His doctrines teach, his deeds explain,
His death and triumphs prove
The first and best of truths we gain,
That our great God is Love.

ON ECCLESIASTICAL HISTORY.

INTRODUCTION.

It is highly probable, that one particularly pleasing part of the employment of *the Church of the First-born* in glory, will be to take a retrospect of the conduct of an infallible Providence toward them, while resident in this world: and it is surely not only the duty, but the interest, of those, who expect in due time to form a part of that glorious association, to exercise themselves in the same manner, even before they gain the height of glory.

It was enjoined upon the Israelites, *to remember* all the way in which the Lord their God had brought them in the wilderness. Inattention to the Divine conduct is criminal; and accusations are brought against those who regard not the works of the Lord, nor consider the operations of his hands. How frequently, how ardently, ought they, for whose sake the world exists, to advert to what God has wrought on their account! Since time began, through every succeeding period, through all the revolutions of empires, and in all the important transactions of the universe, the glorious Governor of the world has uniformly had one end in view: *the establishment of a dominion which shall endure throughout all ages*. And, in order to preserve the remembrance of his wonderful works, he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generations to come should know them, even the children which should be born. What an advantage must it be,

and how eminently pleasing, those who know his name, to be assisted in this necessary, this delightful work, by having an exhibition how God, at sundry times, and in divers manners, accomplished his own wise and great designs!

The ecclesiastical history of the Christian Church takes in a period of near two thousand years: a period in which empires have been destroyed, and their memorial has perished for ever; but in which the Stone cut out of the mountain without hands, is itself become a mountain, and hastening to fill the whole earth. It gives us a compendious view of all the leading facts relative to the Church of God, from the day when Messiah was cut off, down to the present time.

Here the impregnability of the city of our God is evinced, by its existence and prosperity, even when the kings of the earth, and the rulers thereof, have taken counsel together for its destruction, and exercised their malice in various and cruel forms of persecution. Here those great characters, whose preaching has been rendered instrumental in enlightening and saving a benighted world, and in putting to silence every tongue that rose up in judgment against the truth (whether *Apologetists*, *Fathers*, *Confessors*, or *Martyrs*, men who will be acknowledged amidst the *eclat* of elect angels and men, before an assembled world) are held up as patterns for our imitation. The different internal dissensions with which, at several times, the Christian Church has been agitated; the nature and rise of the principal errors introduced by its real enemies, or mistaken friends; and the various forms of government which it has assumed, are exhibited to public view.

Such a history, impartially drawn, appears calculated to raise in the mind of men, especially *redeemed men*, a spirit of admiration at the love, mercy, and condescension of a gracious JEHOVAH, in employing his wisdom, goodness, and power, yea, in engaging his whole attributes, to complete his own eternal design of glorifying himself, in the salvation of rebellious man.

If the writer of this paper can render himself serviceable to his fellow-creatures, by communicating a knowledge of some of those events which are intimately connected with the interest of the Lord Jesus, he will feel himself thankful. He will rejoice in this end, because he believes it is capable, through a Divine blessing, of animating the timid, confirming the wavering, and kindling in the human mind, those sacred passions which may be rendered subservient to the advancement of such devotion as God will approve.

THE STATE OF CHRISTIANITY AMONG THE JEWS UNTIL THE DESTRUCTION OF JERUSALEM.

THE INTRODUCTION OF THE GOSPEL.

THE prophet Daniel, speaking as he was moved by the Holy Ghost, predicted the destruction of the four great monarchies, the Assyrian, Persian, Grecian, and Roman, and the establishment of a kingdom which should be set up by the God of heaven, more glorious in its nature than in the former. So very accurate was his account that it detailed all the principal concomitant circumstances, and even the very time when it should

take place.* It foretold, that, at the expiration of seventy weeks, this important event should commence. Accordingly, about the twenty-seventh year of the reign of Augustus Cesar, that wonderful person, the Son of God, took upon him our nature, and appeared in our world, under the sublime characters of an infallible Teacher, all sufficient Mediator, and a spiritual and immortal King. It is unnecessary to enter here into the particular detail of his life and actions, with which all Christians must be perfectly acquainted. They must know that, during the space of three years, and amidst the deepest trials of affliction and distress, he instructed the Jewish nation in the will and counsels of the Most High, and omitted nothing in the course of his ministry, that could contribute either to gain the multitude, or to charm the wise. But every thing appeared inimical to the progress of the mighty work which he came to accomplish. Greece and Rome, which had successively carried their arms and customs into distant nations, and had attained the highest degree of science, afforded an awful evidence, that *the world by wisdom knew not God*. Their religion was composed of the most abominable superstition and idolatry; and their practice was such as puts humanity to the blush. The inhabitants of Judea, where stood the palace of the great

* Dan. ix. 24. By *seventy weeks*, we are to understand *seventy weeks of years*; which make the number four hundred and ninety. These were to commence at the *going forth of the commandment to restore Jerusalem*, &c. which was in the seventh year of *Artaxerxes Longimanus*, when Ezra received a commission from him for that purpose. This was in the 4256th year of the Julian period, to which, if 490 be added, the amount will be 4746, the very year in which our Savior was crucified.

King, a people favored for above two thousand years with a revelation from heaven, and on whose behalf the most high God had given so many signal displays of his mercies and love, even this people had so miserably revolted from their allegiance to their great Lawgiver, that when he came to his own, his own received him not, but made the most violent opposition to his authority. Yet all these impediments to the progress of his great and merciful design, served only to exhibit additional testimonies of the dignity of its divine Author, and adduce decisive proofs that the work was of God. The rulers of the people, being unable to endure any longer the purity of his morals, the splendor of his miracles, and the poignancy of his doctrine, maliciously conspired against his life; and thereby accomplished that ancient prediction concerning him, *that he should finish transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness.* Thus, by shedding of his blood, he saved unnumbered millions, and laid the foundation of that kingdom and government of which there was to be no end. His resurrection from the dead, on the third day, according to the Scriptures, confounded his adversaries, and filled Jerusalem with astonishment. Having ascended up far above all heavens, he poured out the Holy Ghost upon persons chosen before of God to be apostles, thereby qualifying them for the successful discharge of the duties upon which they were about to enter. Immediately they erected the standard of their Royal Master in the very place where he had been insulted and cruelly murdered. Unsupported by the secular arm, bearing no weapons but those of Divine truth, such was the amazing effect

of their enterprise, that in a few days many thousands fell before them, and embraced the Gospel of the grace of God.

THE CONSTITUTION OF THE CHURCH.

IN Jerusalem the first Christian church was constituted. Utility and Simplicity distinguished its organization. The officers essential to its prosperity were *elders*, who exercised the pastoral function; and *deacons*, who superintended its temporal concerns. These were chosen by the suffrage of the people. The apostolic office, though by far the most eminent, was merely temporary, and adapted to the exigencies of the church in its infant state. We have the testimony of one who was never suspected of partiality for the Gospel, that "the primitive church was united only by the ties of faith and charity; independence and equality formed the basis of its constitution."* To the morals of its members the most rigorous attention was paid; and discipline, in all its awful inflexibility, was impartially maintained. The disciples of the immaculate Jesus trod in the footsteps of this glorious leader, and emulated each other in zeal for good works. What humility, what forbearance, what brotherly love, what self denial, what kindness towards all men, and devotion towards God, marked the character of the primitive believers!

THE DOCTRINE OF THE CHURCH.

THE doctrine which those pristine days exhibited, was clear and simple, free from those metaphysical ambi-

* Gibbon's *Decline and Fall of the Roman Empire*, vol. i. p. 443.

guities which have embarrassed and distracted the churches of God in all succeeding ages. The Godhead of the Lord Jesus, and his expiatory sacrifice; the Divine energy of the Holy Ghost in the renewal of the sinner's mind to repentance; the experimental enjoyment of Divine truth, and its influence upon our lives and tempers, were constantly inculcated; and the absolute necessity of faith in these doctrines was invariably urged upon all who were admitted into Christian communities.

THE PERSECUTION OF THE CHURCH.

THE import of that ancient declaration, *I will put enmity between the seed of the woman and the seed of the serpent*, soon appeared. In the early settlement of Christianity, immediate war was waged against the church of God. Its members were insulted, imprisoned, brought before rulers, beaten, and massacred! But such was the wisdom of Christ, in confounding the devices of his inveterate foes, that he rendered the persecution, which they intended for the destruction of his infant cause, subservient to the enlargement of his own kingdom. In the manly defence which some made of the doctrines of the Gospel, and in the triumphant deaths of others, the energy of Divine grace appeared so conspicuous, that error was confounded, truth more firmly established, and persecutors themselves not unfrequently constrained to acknowledge that the religion they had been opposing was truly divine. Stephen, the first who was honored with Christian martyrdom, affords an illustrious instance of the dignified composure with which they suffered. Many of those who fled from Jerusalem to avoid the outrage of their barbarous

persecutors, carried the Gospel with them, and planted it in most parts of Judea, and the neighboring nations. Depraved nature, every where the same, cried, *Let us cut them off from being a people.* But, like the Israelites of old, *the more they were oppressed, the more they multiplied and grew.* Disseminating truth among Jews and gentiles, they ceased not, howsoever dispersed, *to teach and preach Jesus Christ.*

THE DESTRUCTION OF JERUSALEM.

LONG did the King of nations bear with his own rebellious subjects; but the period was hastening when retaliation should be made for all the righteous blood which they and their fathers had shed. About the year 70, *Titus*, the son of the Roman Emperor *Vespasian*, was employed as the chief instrument in the execution of the Divine threatenings.

Consonantly to our Savior's prediction, he cast a trench about the city, in which, according to the calculation of their own historian *Josephus*, two millions five hundred and sixty-five thousand Jews were assembled, from all parts, to celebrate the feast of the passover. Contending parties within the walls, waded in each other's blood; the plague slew incredible numbers; and so terribly did famine rage, that an opulent woman fulfilled the prophecy of Moses, by killing and eating her tender infant: the sensibilities of maternal affection being lost in the cravings of insatiable hunger.* The Temple, once the residence of the heavenly Majesty, was sacked, burned, its very foundations ploughed up, and the

* Levit. xvi. 29.

whole city laid in one vast, dreadful ruin. Those who perished in the siege amounted to one million one hundred thousand; eight hundred ninety-seven thousand were taken captive, and scattered through the whole world, whose offspring remain to this day *a proverb, a bye-word, and reproach among all nations.*

THE APOSTOLICAL AGE OF THE CHURCH.

STATE OF CHRISTIANITY AMONG THE GENTILES.

IT is impossible to ascertain with precision the limits of the kingdom of Jesus Christ in this early period of Christianity. Most of those valuable documents, which could have assisted our inquiry into so important a subject, were destroyed, either by Pagan persecutors or Gothic barbarians. However, it is certain that Athens and Rome, the seats of science and arms, admitted the royal Conqueror within their walls; the former of which beheld his triumph in their seats of learning and justice; and the latter saw the banner of his cross on the palace gate of their emperors. St. Paul, who, after the death of the Lord Jesus, was called to be the apostle of the Gentiles, was the principal instrument in the accomplishment of this work. The history of the Acts of the Apostles is the only account to be depended upon concerning the success and extent of the Gospel. From these authentic records it evidently appears, that by the simple preaching of Christ crucified, the idolatrous worship of heathen deities, which had been firmly established for several preceding ages, was totally abolished in various parts of Asia and Europe.

PERSECUTIONS.

IN the year of our Lord 64, Nero, the Emperor of Rome, a cruel and bloody tyrant, commenced a furious persecution against the church of God. The cause he assigned for his conduct was as infamous as the persecution itself was severe. He wantonly set fire to Rome, as some historians suppose, that he might enjoy the glory of rebuilding it, and calling it after his own name. But according to Suetonius,* when a person in conversation said, "For aught I care, when I am dead, the world may be set on fire;" Nero replied, "It shall be done while I am living." Immediately he devised methods to carry this dreadful purpose, so far as it related to Rome, into execution. This horrible conflagration continued for no less a time than six days and seven nights, consuming a great number of temples and other stately edifices, as well as the habitations of private citizens, many of whom perished in the flames. A scene so awful, the bare recital of which shocks humanity, this monster beheld with pleasure from a lofty turret; and diverting himself, as he expressed it, with the beauty of the flame, sang a poem, called, The Destruction of Troy, dressed in the habit which he usually wore on the stage. Having perpetrated his villany, he had the audacity to charge the fact on the Christians; that, tyrant as he was, he might exercise his cruelties upon them under the plausible pretence of justice.

His ingenuity was racked to invent such exquisite tortures as were most congenial to his savage disposition. Some were wrapped, as Tacitus informs us, in

* See Suetonius on the Life of Nero.

the skins of wild beasts, and bated by dogs; some were crucified, others were daubed with inflammable matter, and, at the close of the day, set on fire like torches, while Nero himself, who drove about wantonly in a chariot, increased their misery by mockery and derision. As it is probable that this persecution raged as far as the Roman authority itself extended, the number of the victims must have been immense. But Hé, who holds in his hands the reins of universal government, caused the fury of the tyrant to promote the interest of his kingdom. Amidst their dreadful sufferings, he enabled his people so to demonstrate the invincible energy of his religion, that they even "gloried in their tribulations." Numberless spectators, convinced of the innocence of their lives, and struck with the fortitude with which they suffered, immediately renounced their idolatrous practices, and embraced a religion so evidently divine. And, indeed, so numerous were the converts in consequence of every persecution, that it may with the strictest propriety be said, the blood of the martyrs was the seed of the church. After this bloody tyrant had lived for some time under the horrors of his guilty conscience, being condemned by the senate to be put into the *furca*, or pillory, there to be scourged to death, after various pusillanimous efforts, in the year 68, with his own hand, he put a period to his iniquitous life..

Domitian, whose soul was nearly allied to Nero's in cruelty, about the year 94 renewed the persecution, which, though it was carried on with extreme rigor, was but of short duration, as Domitian himself was put to death the following year by the hands of his own subjects. In this reign it is well known, St. John the a-

postle was banished to the isle of Patmos, where he was indulged with the most familiar intercourse with his God and Savior, from whom he received those wonderful Revelations he faithfully recorded, and which close the canon of Scripture. .

HERESIES.

It is a melancholy reflection, that Error, that fearful hydra, soon reared its hundred heads in the church of God. Hymenæus and Philetus gave an early proof, in their own example, how liable the mind is to be corrupted from the simplicity that is in Christ. The doctrine of a sinner's justification by the merits of a Redeemer, was soon tainted by the pharisaical leaven of those judaizing teachers, who crept into the church of Galatia, and subverted the faith of many, affirming that a man could not be justified, except he were circumcised; and kept the law of Moses.

Antinomians, in these early days, maintained that faith precluded the necessity of good works; and in opposition to their licentious tenet, the Epistle of St. James was evidently written, urging the expediency of personal obedience.

The Gospel and Epistles of St. John were particularly directed against those heretics, who may be classed under the general appellation of Gnostics, and who, among many other absurdities, denied the godhead of our blessed Lord and Master. This error, like a malignant germen, finding a luxuriant soil in the human heart, afterwards grew to full maturity, and has been transmitted to our day by Arius and the two Socini.

The Gnostics were a sect of supercilious philosophers, who endeavored to incorporate their vain philosophy with the divine doctrine of Christianity. They assumed the name of Gnostics,* or persons of superior understanding, and proudly arrogated to themselves the possession of all wisdom. According to the opinion of these Oriental sages, the world was created by a malevolent being; and supposing that rational souls were imprisoned, by the power of malignant genii or spirits, in corrupt matter in which all evil resided, contrary to the will of the Supreme Deity; they expected that he would send a messenger upon earth, invested with Divine authority, to rescue miserable mortals from the chains of these tyrants and usurpers. Perceiving the miracles wrought by Christ and his followers, they concluded that he was the messenger which they expected, and therefore they were induced to embrace Christianity, or rather to corrupt the precepts and doctrines of Christ and his apostles in such a manner as to reconcile them with their own philosophical tenets. They denied the divinity of Christ, whom they affirmed to be an *æon*, or emanation from the Deity, sent from the *pleroma*, or habitation of the Everlasting Father, to deliver virtuous and heavenborn souls from the evil principle of corrupt matter, and the empire of wicked spirits. They likewise denied that he was clothed with a real body, or that he really suffered, for the sake of mankind, the pains and sorrows, which in the sacred history he is said to have sustained: and asserted that these things were only in appearance. From

* The name is derived from the Greek word *γινωσκω*, I know.

their dislike to matter, they rejected the doctrine of the resurrection; and disowned the authority of the Old Testament, because the account therein given of the creation contradicted the ridiculous fictions of their vain philosophy.

This sect branched itself into many others, who assumed the names of their respective leaders; the most distinguished of whom was Cerinthus, who mixed something of Judaism, and many of his own monstrous opinions, with the doctrine of the Gnostics. And the Nicolaitanes, against whose notions and practices there is such an awful interdict in the book of the Revelation, appear to have been Gnostics, as far as history affords us any light upon the subject, who incorporated with their own heresy the doctrine of polygamy; or a plurality of wives.

Simon Magus cannot properly be considered as an heretic, as he renounced the whole of Christianity, and set himself in opposition to Christ, pretending that in his person resided the most powerful of the Divine *aons*, and that he was the Great Power of God, sent to deliver mankind from the thralldom of matter. Menander has been supposed, by some ancient writers, to have been his disciple, probably because the blasphemous notions he held corresponded with the system of that infamous magician.

DEATH OF THE APOSTLES.

WE know but very little concerning the death of these illustrious men, who were raised up by the special grace of God, to give the knowledge of salvation to a guilty world. James the son of Zebedee was beheaded at

Jerusalem, in the year 44, by the command of Herod Agrippa; and, in the year 60, James the Just was stoned, under the pontificate of Ananus. There is reason to believe that, under the reign of Nero, Paul and Peter suffered martyrdom; and that St. John, in the year 101, died a natural death at Ephesus, having survived the other apostles, and lived till he was near a hundred years of age. But where or how the rest of these holy men departed this life it is impossible to say, as their death is covered with a thick veil of impenetrable obscurity.

THE STATE OF CHRISTIANITY IN THE SECOND CENTURY.

As it is well known, that at this time the greatest part of the world had been subjugated to the Roman authority, the circumstances of the church of God must consequently have been materially affected by the disposition of the Roman Emperors towards it. It appears, therefore, necessary to take a view of the respective reigns of those persons into whose hands the government of the world had been committed, by Him who used them at his pleasure to accomplish his own wise and grand designs. At this period, nations, not a few, had submitted themselves to the authority of the Son of God; and though we are incapable accurately of specifying the limits of his dominion, yet it is clear, that the isle of Great Britain had been visited with the gospel of salvation; and that many of our rude forefathers had acknowledged its invincible energy. The greatest part of the east, together with Spain, Germany,

and what we now call *France*, saw altars erected to Jesus Christ, whom they worshipped as the true God. This century began with the reign of

TRAJAN.

THE prospect of the Christians was now particularly favorable. The sanguinary edicts of Nero and Domitian being revoked, and the mild Trajan possessed of the imperial authority, they had much to expect; but yet, means were devised to manifest the enmity of the human heart against God, by the persecution of his people; and many, at this time, sealed their testimony to the truth of Christianity with their blood! Ignatius, Bishop of Antioch, was sent from Syria to Rome; and condemned by the Emperor to be devoured by wild beasts. That holy magnanimity which Divine grace produces, was expressed by him when death was near at hand, "Let no one," said he, "divert me from or envy my happiness of attaining Christ Jesus. Let fire and the cross, the assaults of wild beasts, the pulling asunder of bones, the cutting off of members, the stamping in pieces of the whole body, the punishment of the devil come upon me, so that I may obtain Christ Jesus!" Simeon, Bishop of Jerusalem, aged 120 years, together with many other eminent persons, were also put to death.

The rage of this persecution, which principally prevailed through the Roman provinces in the east, was abated by the representations of Pliny, Governor of Bithynia, who, inquiring of the Emperor what was to be done, was answered, "*Conquirendos non esse; sic deferantur & arguantur, puniendos:*" that they were

not officiously to be sought after; but, if apprehended and convicted, that they should be punished. This is what ecclesiastical history calls *The Edict of Trajan*.

ADRIAN.

THE heathen priests stirred up the populace to demand of the magistrates the death of the Christians; by which they were awed into compliance; and particularly in Asia, a great number fell victims to popular clamor. But by the interposition of Serenus Granianus, proconsul of Asia, the Emperor ordained, That they should not be punished, unless convicted of crimes against the State.

In this reign, the ruin of the Jews was completed. Rufus, President of Judea, engaged them, under a mad leader, named Barchochebas, and slew many thousands; not sparing even women and children; and forbade the survivors from coming within sight of Jerusalem; the name of which had been changed, sixteen years before, into that of *Ælia Capitolina*.

ANTONINUS PIUS.

THE law of Adrian was now attempted to be evaded. The Christians were charged as the abettors of atheism and impiety. Justin Martyr, a celebrated philosopher, who had embraced Christianity, became their advocate; and in an apology which he presented to the Emperor, so affectingly represents their case, that a rescript was issued, forbidding their punishment, unless for crimes against the State; nor was their profession of Christianity to be considered as such. Yet this was not sufficient to secure them from the malicious vigi-

lance of their enemies; for at this time, some earthquakes, which happened in Asia, afforded a pretext for persecution. The impiety of the Christians was considered as a provocation to the gods, and the cause of these calamities. The generous Antoninus, informed of these things, published an edict, ordaining, that if any one accused a Christian of a crime that he was not able to prove, the accuser himself shall be obnoxious to capital punishment.

MARCUS AURELIUS ANTONINUS.

HE countenanced accusations against the Christians under any form; and the most flagrant perjuries were admitted to effect their ruin. Under his reign, the glory of Christianity appeared amidst the most barbarous and diabolical modes of torture. Polycarp, Bishop of Smyrna, added new credit to the cause of Christ, by his triumphant martyrdom. When the proconsul offered him his release if he would speak reproachfully of Christ, he replied, "Eighty and six years I have served him, and he never did me an injury; how, then, can I blaspheme my King, who is my Savior?" When commanded, as the term of pardon, to swear by the fortune of Cæsar, he nobly answered, "Hear me plainly, *I am a Christian.*" When threatened to be thrown to the wild beasts, he said, "Bring out the lions!" Being then condemned to be burnt, he told the proconsul, "You threaten me with fire that burns for an hour, but are ignorant of that eternal fire, which is reserved for the impious. But why do you delay? Order what you will." The hoary saint was carried to the stake, exulted in the flames, and rose to glory.

The renowned apologist, Justin Pothenus, Bishop of Lyons, and many other eminent men, suffered martyrdom in this reign.

COMMODUS.

PEACE generally reigned throughout the Churches, and many characters of the first consequence were added to the Lord, particularly at Rome. But here Appollonius, a senator, was accused of Christianity, and with much eloquence and boldness defended his profession before the senate; for which he was condemned to death.

SEVERUS.

PERSECUTION now appeared in its most tremendous form; and seas of sacred blood were shed in Asia and Egypt: but at Alexandria (which Eusebius calls the noblest stadium of God) the greatest number of victims fell. Some were fastened to crosses; others torn to pieces with nails of iron; some were beheaded, as the mildest death; others were exposed to wild beasts; and others burnt alive. And thus closed the second century, amidst the infernal triumphs of persecution.

Amongst a great number of renowned sufferers are to be reckoned Leonides, the father of Origen. Irenæus, Bishop of Lyons, and a celebrated Christian lady, named Potamiæna, who gained immortal dignity by suffering. Her whole body being torn by scourges, hot scalding pitch was by little and little poured from the crown of her head to the soles of her feet; whilst

Divine grace shone with peculiar lustre, in her patience, and fortitude, amidst such studied, cruel torments.

Tertullian, a native of Carthage, stood up as an apologist for the Christians at this time, and essentially contributed to the advancement of the best of causes; a cause which, "though the kings of the earth, and the rulers thereof, have taken counsel together to destroy," Omnipotence has been employed to preserve; and it remains to the present day an illustrious name, and a praise among all people of the earth.

THE INTRODUCTION OF THE GOSPEL INTO BRITAIN.

It would be a pleasing circumstance, and doubtless contribute much to the gratification of every serious thinking mind, if we were capable of tracing the footsteps of divine Providence, in its first advances toward the island of Great Britain, to introduce that religion which constitutes the supreme dignity of any nation. Upon this, as well as upon various other occasions, we have to lament the fruitlessness of our researches. Those records which might have given light to the subject, were probably destroyed amidst the desolations made by those barbarous northern neighbors, in their early and frequent ravages of this island. And the probability is increased, by a certainty that those Pagan invaders manifested more than common rage against every thing which had the most distant affinity to the Christian name. A few fragments some of them of doubtful authority, are the testimonies to which we

must appeal; and thereby substitute probability for certainty.

How or when this island was first peopled, we know not; but it is likely that the people of England owe their origin to the prolific sons of Japheth, who, after the destruction of the old world, inhabited the continental part of Europe, and so might easily have passed from the Gallic or Belgic shore to this country. However, this is certain, that, in common with all the gentile world besides, for time immemorial "thick darkness had covered our land." The religion of our rude forefathers was called Druidism, Druid being the title of their priests: a particular account of which may be seen in Cesar's Commentaries, *lib.* 6. The custom of those idolaters mentioned in Scripture, particularly obtained here. "Under every thick oak did they offer sweet sacrifice to all their idols," Ezek. vi. 13. According to the abomination of Moloch, they sacrificed human victims to appease their gods.* In the fifty-fifth year before the birth of Christ, Julius Cesar, under the dominion of his prevailing passion, a desire of false glory, invaded this country, and subjugated a part of its inhabitants. Hereby, though he knew it not, he made way for the establishment of an empire, which has seen the glory of Rome set in eternal night; and which, according to the appointment of Him who cannot err, shall survive all the dominions of the world.

The precise point of time when the banner of the cross was displayed in Britain we know not; but various

* Quod pro vita hominis, nisi vita hominis reddatur, non posse aliter Deorum immortalium numen placari arbitrantur.

Cesar de Bello Gallico, lib. 6.

testimonies concur in giving it a very early date; nor are such to be rejected, which intimate that some of the apostles, and even Paul himself, had been employed in the great work. Those who wish to see those evidences collected, may consult *Archbishop Usher's Britannicarum Ecclesiarum Antiquitates*, cap. 1.

When St. Paul was at Rome it is clear that he was acquainted with a lady named Claudia (2 Tim. iv. 21) which person we have reason to suppose, was a native of Britain, and wife of Pudens, mentioned in the same place.* Whether she had been converted in her native country, or having married an officer in the Roman army, then in Britain, and returning with him to Rome, there received the Gospel of salvation, it is impossible to ascertain. If we admit the latter circumstance, it is reasonable to suppose, that, sensible of the value of her own soul, she would have commiserated the wretched situation of her lost countrymen, and solicitously importuned her apostolic friend to convey to them the tidings of mercy through a Savior's blood. If he, who was eminently the apostle of the gentiles, did not in his own person engage in the benevolent design, it is probable he might have procured some of his companions, "men who hazarded their lives for the name of Jesus Christ," to diffuse the light of life to those who were sitting in "the region of the shadow of death;" and hereby have erected an altar to the true God. But, allowing this to have been the case, it is certain that the polluted system of Pagan idolatry prevailed in general for many years afterwards. Christianity was only as the gleaning of a vintage till the year 176, when

* Compare Martial, Epigram 54, lib. 2, and Epigram 13, lib. 4.

Lucius, a British king, bowed to the Redeemer's name. This event was favorable to the Gospel; hereby it made a considerable progress, and, possibly, in reference to which Tertullian spoke, *Britannorum loca Romanis inaccessa, Christo vero subdita*: "The doctrine of Christ was more prevalent in Britain than the arms of Cesar." The first Christian king in the world was a Briton.

In short, though these conclusions may receive some prejudice from the imputation of monkish superstition, yet, when we candidly review all the evidences deducible, it must be confessed, that whilst an inscrutable Providence passed by vast multitudes of the fallen race, and suffered many of them to continue to the present day without a knowledge of his law, this country was very early distinguished by his gracious attention, "who giveth not account of any of his matters." Now for full 1600 years the Gospel of the Son of God has been preached amongst us; and though oppositions of various kinds have been made to it, every attempt for its destruction has been defeated. It has spread by persecution, and gained vigor by resistance. In the present day it raises its majestic head on high; and though its best friends have to lament that so few comparatively have really believed the record which God has given of his Son, yet they rejoice that, collectively, a great number in our land are found on the Lord's side, who are not ashamed of his Gospel, but have experimentally proved it to be "his power to their salvation."

THE GOVERNMENT OF THE CHRISTIAN CHURCH AT THE CLOSE OF THE SECOND CENTURY.

THE constitution of the Christian church, as left by Jesus Christ, appears to have been what is commonly called Congregational. But the busy mind of man, ever prone to intrude into the province of his Maker, and too tenacious of every principle that proposes any degree of importance and consequence to the creature, adopted those measures, which considerably altered the form of its government. Hitherto each Christian assembly was an independent state, acknowledging no head but the Son of God, nor any rulers but its own immediate officers, formed by the exigency of their own affairs, and solely constituted by their authority. About the middle of this century, the respective Christian assemblies of each province met together by their representatives, persons commissioned from amongst themselves, to examine into the general state of their ecclesiastical affairs, and empowered to establish such rules as might be judged expedient for the promotion of the welfare of the whole. These assemblies were by the Greeks called *Synods*, and by the Latins *Councils*, and the laws there enacted *Canons*: names which in every succeeding age occupied a very conspicuous place in ecclesiastical history.

With certain qualifications, such a confederacy might have been productive of much good;* and something of this kind obtains to the present day in the pur-

* Voluntary associations for mutual edification among Christians of different denominations, have been beneficial to the people of God in this and other countries. *Editor.*

est Churches of Christ. Circumstances, however, soon evinced the fondness of the human heart for the exercise of dominion, and how dangerous it is for any one man to transmit his own right, even by delegation, to the hands of another. Human nature is every where and in every age the same; and "the best human nature is but human nature at best." That prudence and humility which dignified the members of the first councils, soon disappeared: even in this early age a *jus divinum* was created, as an imaginary basis for usurped dominion: and that power, at first acknowledged to be derived from the people, was now claimed as an undoubted right.

The designing doctors of the Church, in order to give some shadow of propriety to their proceedings, persuaded the undesigning and credulous people, that there existed a parallel between the Jewish and Christian officers; that the pastor, or bishop of the Church of Christ, held a rank equivalent with the high priesthood; and his assistants in the ministry, with that of the ordinary priests. Hereby the primitive beauty of Christianity was defaced, and a gaudy pageant, the device of ambitious men, substituted in its stead: an attempt to amend the design of Infinite Wisdom, and to render the work of Omnipotence more secure, by the feeble efforts of frail man.

From a source so prolific as the inventive capacity of ever restless, aspiring man, what an endless variety of opinion might be expected! Losing sight of the dictates of their Divine guide, the unerring Prophet of his Church, the professing Christians of this age introduced the doctrines of the heathen philosophers,

and endeavored to incorporate with the pure principles of Christ their vain philosophy, and hereby reared an image, like that in Nebuchadnezzar's dream, composed of gold, and silver, and brass, and iron, and clay; materials so heterogeneous, that the probability of a combination never could have been formed but in the brain of the wildest visionary.

A detail of all the particular sects which appeared at this time, would far exceed the limits of this work; but the principal divisions which distinguished the heretics of this age, may be reduced to the following:

The Asiatic and Egyptian Christians, who explained the doctrines of the Gospel according to the principles of their respective systems of philosophy.

A sect, supported by a number of illiterate and obscure men, who brought themselves to light by nothing but the extravagancy of their pretensions, and the absurdity of their doctrines.

Two other sects arose from among the Christian Jews, known by the names of *Nazarenes* and *Ebionites*, who joined Judaism to Christianity, and considered an observance of the institutions of the Jewish lawgiver to be as essential to salvation, as faith in the doctrines of the Gospel.

The distinguishing peculiarities of the various other systems were too multifarious to be enumerated. Some announced themselves as divinely commissioned to add perfection to the principles laid down by Jesus. Others, in order to account for that mixture of good and evil which every where prevails, became polytheists, and created different deities. Others held the most chimerical speculations respecting the person of

the Son of God; and some maintained doctrines marked with the most abominable impiety.

The lives of some of the leaders of these parties were distinguished by the utmost severity of morals, whilst others were men of corrupt minds, countenancing all manner of lasciviousness, by their principles and practice.

Not only were the external circumstances of the Church materially affected, but the minds of officious men were particularly exercised about its internal concerns: That simplicity which is in Christ, and which gave real dignity to his Church, had been differently esteemed, and considered by some to be detrimental to the progress of the Gospel. Whilst the heathen worship was performed in sumptuous temples, amidst the splendor of the most pompous ceremonies, the worshippers of the true God were regardless of public magnificence, believing that truth would prevail by its own intrinsic and unadorned energy, and contented themselves with worshipping God in the spirit. Others made an attempt to remove the prejudices and conciliate the minds of unbelieving Jews and Gentiles by a dangerous accommodation, which has proved inimical to the cause of real godliness, and the sad effects of which are now sensibly felt, even after a period of full 1600 years. Hence temples, altars, splendid garments, gestures, feasts, &c. &c. &c. From hence it is perceivable how dangerous a thing is the exercise of human policy in the things of God, and how daring must that mind be which attempts an amendment of the designs of Heaven. The change hereby accomplished

has been like the substitution of a painted harlot for that of a beauteous and chaste matron.

Amidst all these abounding corruptions of Christianity, the pure and unadulterated truth had many firm and manly witnesses: men who adorned the doctrine they professed by the most exemplary uprightness in their lives, and were not afraid to seal their testimony with their blood.

THE STATE OF CHRISTIANITY IN THE THIRD CENTURY.

As a certain consequence of that authority which the Roman power still maintained in the world, it must evidently appear, that the state of Christianity would have been dependent thereon in a considerable degree, as both at Rome, and all its provinces, the Christians were to be found in great numbers. The lenity with which they had been treated by SEVERUS in the beginning of his reign, caused many to stand forth on the Lord's side, in the camp, the senate, and the palace. That persecution which raged by a law of SEVERUS, prohibiting every Roman subject to change the religion of his ancestor, either for that of the Jewish or Christian, made dreadful havoc in the church; which continued till the year 211, when God afforded a respite to his distressed people, by the death of the emperor, who breathed his last at the city of York. His latter end was distinguished by that misery, which disease and disappointment produce; and his language indicated the vanity of his mind. Ordering the urn, in which his ashes

were to be deposited, to be brought to him, he took it in his hands, exclaiming, "*Little urn, thou shalt now contain what the whole world could not before.*"

The respite which the death of Severus afforded to the church was but partial. Under the reign of his son

CARACALLA

THE Christians in Africa suffered greatly by the instigation of SCAPULA, the proconsul of that province, whose cruelties roused the spirit of TERTULLIAN, who, regardless of every consequence, boldly addressed the proconsul in behalf of the best of causes; and, appealing to some late calamities with which the empire had been visited, he declared them to be nothing but the judgments of Heaven, and indications of its displeasure for shedding the innocent blood of its righteous servants; and intreated him to exercise moderation and clemency towards those, who had ever proved themselves deserving subjects of the state. However dead the hearts of their enemies were to their pathetic remonstrances, their sufferings were in a great measure alleviated. The emperor had marked out new objects for his infernal passion. His friends, his counsellors, his wife, indiscriminately fell by the command of this overgrown savage. Neither NERO or DOMITIAN exceeded him in barbarities; till Heaven, wearied with forbearance, sent him to his own place, by the hand of an assassin, in the year 217.

Under the reign of the two succeeding emperors the state of the church was in no particular manner affected; but under the reign of

ALEXANDER

It received considerable acquisitions. The particular favor which he shewed, defaced the havoc of preceding years, and gave it growing energy.

His mother MAMEA, having had a conference with the famous ORIGEN, became considerably attached to Christianity; and is reputed to have entered into a profession of the same. However that may have been, it is certain, that her son singularly countenanced the Christians; at which the Pagan priests were particularly alarmed; and, perceiving the rapid progress of Christianity, they declared, "*That if the Christians were allowed to have temples of their own, the temples of the Rôman deities would be forsaken, and the empire would soon embrace Christianity.*" Though the emperor was hereby deterred from building churches to the name of Christ, yet he forbade those already built to be injured. To ALEXANDER succeeded

MAXIMIN,

A MAN of monstrous body, and no less monstrous mind, who sought out opportunities to display the enormities of his cruelty, the chief objects of which, were those who had been distinguished by the favor of his predecessor. His villanies were most eminently exemplified where he himself resided. The bishops and principal men amongst the Christians, were those that he selected for his own vengeance; and in consequence of his sanguinary example, the heathen priests, the magistrates, and the people, were animated in the exercise of persecûtion, without distinction, against all who bore

the Christian name. Having waded in blood for the course of three years, Heaven, in its just displeasure, caused this gigantic wretch to be slain by his own soldiers; and his execrable body cast out, to be destroyed by dogs and birds.

To the tempest raised by MAXIMIN, a happy calm ensued to the church of God; which may be attributed to two causes—the inroads of indifferent nations upon the empire, which diverted their attention from the concerns of the Christians; and also, the pacific virtues of the emperors themselves.

GORDIAN,

A man of learning, and heathen virtue, knew how to value merit wherever he discovered it; and therefore was mild towards the Christians from principle.

PHILIP,

Though a wicked man, yet, if not professedly a Christian, certainly wished to be so. A circumstance occurred at ANTIOCH, which, whilst it favors this report, sets the name of BABYLAS, the worthy bishop of that church, in a very honorable light. The emperor and empress being there, attempted to enter the church during Divine service; upon which the holy BABYLAS, laying his hand upon his heart, declared, that he was unworthy to enter "into the fold of Christ; and that he should have no admittance, unless he were brought to repentance for his sins, and made a public acknowledgment of the same. Happy would it be for the church of God in the present day, if the same noble disinterestedness inflamed the bosoms of its ministers. But where shall we find a BABYLAS now?

Shortly after the death of PHILIP, whose reign was succeeded by that of his son PHILIP, whom the father had taken as his companion in the empire when only a child,

DECIUS

Was raised to the government: A sagacious and politic man; well versed in all the art of governing, which he managed with so much dexterity, that he became an universal favorite. The astonishing increase of Christianity, and the decline of Paganism, alarmed the mind of DECIUS, and made him form the dreadful project of extirpating the Christian name. To give effect to his design, he issued edicts conveying the most unlimited powers to the governors of all the provinces. The Christians were every where sought for. The prince of darkness, feeling his empire trembling at the very foundation, inflamed the minds of all his heathen subjects with more than common fury against the cause of Christ; they every where flocked to his standard, and emulated each other in promoting the execution of the imperial edicts. Hence racks, sharp stakes, fire, burning pincers, wild beasts, scalding pitch, and tortures in a thousand forms of the most exquisite kind. Here the weakness of human nature was lamentably evinced. Those amongst the Christians, who were not dismayed at death itself, were nevertheless appalled at the tremendous form which it now assumed. To evade those punishments, to which they were exposed by a profession of the Christian faith, they used unwarrantable means. The heathen priests were bribed to grant them certificates that they were not Christians. Others offered sacrifice, or burnt incense before the images of their gods.

The former were called *Libellatici*, and the latter *Sacrificati* and *Thurilicati*. Notwithstanding the injury which the best of causes must have sustained by the defection of some of its avowed friends, He, whose designs cannot be controlled, made even the *wrath of man to praise him*, and rendered the rage of his infuriate adversaries subservient to the accomplishment of his own great work. The multitude of those *who loved not their lives to the death*, was truly great; they met the malice of their enemies, in its most dreadful modes; and materially advanced the cause of the Redeemer, by their triumphant deaths. Others, who, before this peculiarly trying period, had not been known as favorers of Christianity, now came boldly forth, declared themselves the servants of Christ, and exulted at an opportunity of sealing their testimony with their blood. The number of martyrs under the *Decian persecution* were incredibly great; in the list of which, very many illustrious names were enrolled. This uncommon enemy of the church of God saw his own son slain in battle before his face; found himself betrayed by his own commander GALLUS, and his army completely routed: Not willing to survive so great a disaster, he put spurs to his horse and plunged into a bog, where, sinking, he was never more seen.

GALLUS,

Who succeeded to the empire, carried on the dreadful work of DECIUS, and made the Christians groan under his persecuting hand. A terrible pestilence had desolated many of the Roman provinces. The Pagan priests seized the occasion, industriously attributed the calam-

ity to the anger of the gods, for the lenity shown to the Christians, and hereby reanimated the rage of persecution. The death of GALLUS, who was slain in battle, together with his two sons, afforded a release to the suffering church of Christ by the accession of

VALERIAN

To the throne; who, for the first five years of his reign exercised a considerable degree of clemency towards the Christians; but in the two last years of his reign, he was influenced by MACRIANUS, an old Egyptian magician, and his chief counsellor, to renew the persecution. No sex, no age, no character, was spared. The Christian churches were ordered to be shut, and the high hand of the enemy every where appeared against the followers of the Prince of Peace. Many eminent men gave illustrious proofs of the invincible nature of Divine grace, by the heroism of their conduct in the presence of their adversaries. The time, however, arrived, when the just judgment of God reached VALERIAN. He was taken prisoner by SAPORES, King of Persia, who reduced him to the vilest situation, using him as a footstool to mount his horse; plucked out his eyes; flayed his body when alive; and when dead, had it preserved and hung up in one of his temples—An awful monument of the vindictive justice of a righteous God towards an enemy of his people!

For the remaining part of this century, the circumstances of the church were tolerable. Like a hart which had long been pursued by its bloody hunters, it had now a time for respiration.

GALLIENUS,

The son of VALERIAN, perceiving how his father's affairs began to decline from the time that he became inimical to the Christians, wisely profited by the example; and by his edicts, gave rest to the churches. This took place in the year 260.

AURELIAN,

In the fifth year of his administration, formed the design of desolating the church of God; but He, who has his enemies in derision, prevented the execution of his purpose, by his untimely death; and sent for him to give an account of himself at that tribunal from which there is no appeal.

Under the reigns of TACITUS, PROBUS, and CARUS, the Christians enjoyed perfect peace from their public enemies.

DIOCLETIAN,

Who came to the empire A. D. 284, for the first twenty years of his reign was far from being an enemy to the Christians. But in the beginning of the next century, as will appear in its proper place, he became its most cruel foe, and marked all his footsteps with the blood of the saints.

From a general retrospect of the events of this century, we may behold the great God, the only governor of the world, breaking in pieces the image exhibited in the dream of Nebuchadnezzar. The Roman empire itself, convulsed with frequent internal broils, and attacked by surrounding nations, felt strong symptoms of

its approaching ruin. The Pagan religion already rocked at its basis; and, in all places, the altars of strange gods tottered; whilst the empire of truth, the kingdom of the Lord Jesus, received an accumulation of strength. His subjects were every where to be found; and, notwithstanding their enemies were clamorous in crying, *Down with it, Down with it, even to the ground!* their purpose was frustrated; and the little stone cut out without hands, had itself become a great mountain, and was hastening to fill the whole earth.

STATE OF CHRISTIANITY IN THE FOURTH CENTURY.

THE happy day was now rapidly advancing, when the powers of darkness were to feel an irremediable overthrow; and the suffering cause of Christ enjoy a long repose. But previous to the consummation of so desirable an event, the great enemy of mankind determined to make one last and mighty effort to save a total annihilation of his kingdom in this world. To give effect to this purpose, he inspired the minds of his subjects with more than common fury; and roused them to the perpetration of deeds the most sanguinary and horrible.

DIOCLETIAN,

Who had hitherto intimated no particular aversion to the Christians, nor rendered them any considerable injuries, was now violently urged by the Pagan priests, to employ his power and authority to save their threat-

ened cause from impending ruin. The emperor, from a love of ease, and an aversion to bloodshed, resolutely withstood the force of solicitations. **GALERIUS**, one of the *Cesars*,* a man of a most ferocious mind, by the use of every diabolical art excited him to loose the demon of persecution upon the defenceless flock of Christ.

The day was fixed, and on the 23d of February, 303, the dreadful scene began, *Nicomedia*, where **DIOCLETIAN** and **GALERIUS** resided, in presence of the emperor and his cesar, the officers of the city entered the Christian churches, brought forth the sacred books and utensils, and threw them into the fire. The next day, an edict was published, excluding the Christians from the protection of the laws; commanding their churches to be demolished, and subjecting their persons to death. Too well was the execution of the same attended to. No respect was paid to age, to sex, or order. Tortures which defied the malice of hell were invented. Some were tied up by their heels, and suffocated over slow fires. Others were broiled upon gridirons. Some had sharp reeds thrust up under their nails. Melted pitch, was poured upon the naked bodies of others. Some had their flesh torn off their bones with pincers; whilst others had it scraped off with sharp shells: Besides other refined modes of giving and prolonging misery, at the bare recollection of which human nature sickens.

* The supreme government of the empire was in the hands of **DIOCLETIAN** and **MAXIMIAN**, who had respectively chosen two deputies, **CONSTANTIUS CHLORUS** and **GALERIUS**, who were called **CESARS**.

Under a pretext of clemency, the Christians had their ears, their noses, and their hands cut off; some had an eye burnt out, and a leg disabled by torturing instruments, and then sent to the mines to drag out an existence infinitely worse than the most cruel death. In consequence of the long repose which the church had previously experienced, their numbers had increased to an incredible degree; from whence we may infer some estimate of the multitudes of those who had been victims to the rage of their enemies throughout all the provinces. Religion, as usual, acquired additional splendor from the fury of its adversaries; and evinced its own divine nature amidst the sufferings of its illustrious confessors. The power and presence of that God whom they served, enabled them *to glory in tribulation; and rejoice that they were counted worthy to suffer for the name of Christ.*

Human nature, always frail, lamentably evidenced its weakness, in the conduct of some, who, in order to erase the imputation of Christianity from their names, and thereby shun the sufferings to which they were exposed, delivered up their religious books. Their conduct was strongly condemned by the real friends of the gospel, who marked them with the name of *Traditores*. Such were the effects produced by this terrible persecution, that the *very name* of Christianity seemed endangered; and in some inscriptions, it was proudly testified, *"that the name and superstition of the Christians had been utterly defaced, and the worship of the gods restored."* But He who is in heaven had them in derision; laughed at all their feeble designs to oppose the accomplishment of his purpose; and was now pre-

paring better days for his faithful servants. **GALERIUS**, the soul of all this cruelty, was arrested by the hand of God, and called to give an account of his unparalleled wickedness, after having endured in this life the most grievous afflictions. His inward parts were seized with insufferable pains. Ulcers and cancers spread themselves into his very bowels. The bottom of his belly was consumed, and his bowels laid open. He was preyed upon by vermin; and the whole mass of his body turned into rottenness. His upper parts were exhausted and dried like a skeleton; whilst his lower parts were swelled like bladders, &c. &c. Together with the pains occasioned by his disorder, he felt the horrors of a guilty conscience, for his conduct towards the Christians; and hoping that his miseries might be alleviated by their intercession with their God, he published an edict in their favor; and after lingering under the violence of his disorder a considerable time, this impious wretch expired, in the year 311.

DIOCLETIAN, who had been compelled by **GALE-****RIVS** to resign the imperial dignity, retired to his native obscurity, where he lived long enough to see his wicked designs blasted, his ambitious views all frustrated, and his authority trampled in the dust. Under the agony of the several disappointments, and the power of the vindictive hand of Heaven, he could neither eat nor sleep, but sighed and groaned, and tumbling on the ground, was racked with a thousand miseries; and at last he died in madness, affording another proof, *how fearful a thing it is to fall into the hands of the living God.* This happened in the year 312.

CONSTANTIUS CHLORUS,

Who, upon the succession of **DIOCLETIAN** and **MAXIMIAN**, attained to the government of the empire with **GALERIUS**, was peculiarly beloved by his subjects, and deservedly esteemed as a friend of the Christians; dying at York, his son **CONSTANTINE**, by the intervention of an invincible Providence, succeeded him in the government.

CONSTANTINE,

For near seven years, had shown no attachment to any religious principles; but in the year 312 he appeared a favorer of Christianity, and after some time proved himself a professed disciple of the **LORD JESUS**.

The circumstance to which his conversion has been attributed is so famous, as to deserve a particular detail.

In consequence of the cruelties of **MAXIMIAN**, who had attempted to regain his former dignity, and to govern in the East, and those of his son **MAXENTIUS** who governed at Rome, the empire groaned under the greatest calamities. Against the latter of these, **CONSTANTINE** marched with an inconsiderable army, addressing himself to that God whom his Father revered to assist him in his undertaking. On the 27th of October, early in the afternoon, there appeared in the heavens a luminous cross on which was this plain inscription: **TOYTO NIKAI**—*In this overcome*. Whilst the mind of **CONSTANTINE** was in doubt what this signified, in a vision at night our Savior appeared to him, commanding him to make a standard in the form of the

cross which he had seen, and bear it with him in battle, and victory should crown his attempts: all which being done, he advanced against MAXENTIUS, whose army was totally defeated, and his person drowned in the *Tiber*, by endeavoring to escape.

Learned men are much divided in their judgment concerning this miraculous cross. It is in vain for us to attempt to ascertain a doubtful matter, at a period so very remote from the event: certain it is, that such a device was upon the standards and shields of CONSTANTINE's army; and also upon several coins, extant at this very day.

STATE OF CHRISTIANITY IN THE FOURTH CENTURY.

SECOND PART.

CONSTANTINE, CONSTANTIUS, AND CONSTANS,

SUCCEEDED their father, CONSTANTINE, in the empire, 337, and, like him, proceeded in the demolition of Pagan superstition and idolatry.

JULIAN, THE APOSTATE,

Nephew of CONSTANTINE THE FIRST, commonly called the *Great*, upon the death of the three brothers was declared emperor. He had been educated in the Christian religion; but, like too many, apostatized from it, and exercised all his power to restore the faded glory of expiring polytheism. Under the profession of moderation, he attempted to sap the foundation of Christianity: encouraging those who had brought dishonor upon

the gospel; and, by every machination that insidious malice could invent, he attempted to foment the divisions which obtained among the Christians. But a design, the most formidable that ever was devised, emphatically marked the character of this man as an enemy of Christ. After having revoked the honors and revenues which had in the preceding reigns of his uncle and cousin been granted to the ministers of the church; as well as fining and banishing others, he exerted himself for the purpose of destroying all their religious books; and caused the Christian name to be changed to that of *Galilean*. Still there remained one triumphant monument of the truth of the gospel, to confound every bold opposer. The destruction of the temple at Jerusalem had been foretold by Jesus and the *Prophets*; and JULIAN resolved to give the lie to their predictions by effecting its restoration.

By this experiment the great struggle between superstition and Christianity must be determined. He committed the conduct of this design to one ALYPIUS, who had formerly been a lieutenant in Britain; who vigorously set himself to the execution of this mighty project. Every assistance had been rendered, necessary to give success; but what a fruitless thing is it for man to strive with his Maker! "Horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance; ALYPIUS thought best to give over the

enterprise;”* thus He, whose counsel SHALL stand, made the wrath of man to praise him; and eternized the gospel of his Son, in the indelible disgrace of the daring opposer.

Though defeated, yet not fully discouraged, he determined to persevere in his design of exterminating the Christian cause, but in an expedition against the Persians, his folly was repressed, and all his impious designs frustrated by his death. He was shot in battle to the heart with an arrow; when, catching the blood which issued from the wound in his hand, the enraged victim threw it up towards heaven, exclaiming, “*Vicisti, O Galilea.*” *Oh Galilean, thou hast overcome me!*

It is mentioned that about this time, one *Libanius* meeting a Christian schoolmaster at Antioch, asked him in derision, What the carpenter’s son was now doing? “*The carpenter’s son,*” replied the schoolmaster, “*is making a coffin for your hero.*” The event proved the truth of this prediction.

JOVIAN, VALENTINIAN, &C. &C.

SUCCEEDED JULIAN, who all professed Christianity, and employed themselves in the design of eradicating Paganism, and giving stability in the earth to the gospel of truth; so that towards the close of this century the splendor of superstition, by its lengthened shadows, indicated its irrecoverable decline.

THE DESTRUCTION OF ROME.

THE time had now commenced, which had been marked out by Him, who disposes of kings and kingdoms

* Ammianus Marcellinus.

according to his own will, when proud Rome, who had sat as a queen, impatient of a rival, and enforced her authority throughout the world, must be brought down, and sit in the dust.

Those people, who by the terror of their name had insured victory wherever they appeared, were now enervated by oppression. From the days of that mighty tyrant, JULIUS CESAR, they saw the consequence of a *Roman Citizen*, which hitherto had been the glory of the empire, declining to a mere shadow. There was nothing to contend for. Unconscious of that patriotic energy, which had urged them on to prodigies of valor, they fell at last an easy prey to the power of a numerous and determined foe.

The reduction of this mighty people was destined for ALARIC, *king of the Goths*. For some time he had opposed the Roman power with various success. He learned wisdom from his enemies; and was taught to conquer by his defeats! and always, after a discomfiture, returned more formidable to the charge. Having presented himself to the astonished inhabitants, at the gates of Rome, he was bought off at an immense price. However the recess was but of short duration; returning he besieged and took the city. His soldiers were indulged in the *dreadful privilege* of pillage, which continued in an unbounded manner for three days. How mysterious are the ways of Providence! So sacred was the Christian name esteemed by these fierce invaders, that with rigid scrupulosity they shunned every appearance of the most remote hostility towards those who bore it. How strangely was the state of things reversed! The Pagans, who formerly, with savage joy had

rioted in Christian blood, now applied to them for protection. Those illustrious monuments of art and learning, which perished amidst the indiscriminating fury of a barbarous and triumphant enemy, will ever be the subjects of regret. Rome itself still existed, though but for a little time. *It was* to be destroyed. The execution of which was effected by GENSERIC, *king of the Vandals*. For fourteen days did his ferocious soldiers proceed, with implacable fury, in the desolation of that place, which had long been the terror and astonishment of the whole world: Scenes of slaughter were there exhibited, too horrible to relate. Babylon fell, never to rise again.

In the case of this great people, we see how uncertain are all sublunary things. If wisdom, if prowess could have given stability, Rome would never have been insulted in her ruins. *The glory of this world passeth away*. How infinitely more enviable is the character of the meanest subject of the Prince of Glory, than an emperor of Greece or Rome. *His citizenship is in heaven*, Phil. iii. 20. Despised and rejected like his Divine Master, he *may* be, he *will* be, amongst men; yet he was born to shine. With pious heroism he is willing to endure hardships; but in a little, a very little, time, he shall break forth resplendent as the sun travelling in his strength. His enemies confounded shall stand amazed at the greatness of his salvation, whilst he, emancipated from the hand of every enemy, shall for ever dwell "*high in salvation and the climes of bliss.*"

THE HISTORY OF THE CHRISTIAN CHURCH FROM THE FOURTH CENTURY.

HITHERTO the history of the Christian church has been considered in connexion with that of the Roman empire, which, by its general and prevailing authority, must have affected it in a considerable measure. But the period had now arrived, when the legs and feet of the great image, represented in Daniel, were to be broken in pieces; when that stupendous edifice, reared by the boundless ambition of aspiring mortals, and cemented with the blood of millions of the human race, should receive a final overthrow. We shall, therefore, in the further prosecution of this subject, direct our inquiries to its respective and most important periods.

The cause of Christ in Britain suffered the greatest violence from their continental Pagan neighbors, the *Saxons*, who had been invited over to assist our forefathers against their enemies, the *Picts* and *Scots*. The number of these auxiliaries had been, from time to time, considerably increased; and the Romans having totally abandoned this country, the inhabitants found that they had received into their bosom a formidable and insidious enemy. Allured by a superior soil and climate, they formed the design of securing to themselves this country for a possession; and the native Britons, vanquished in the field, experienced the most deplorable calamities from their ferocious conquerors. The Saxons, being Pagans, were extremely zealous for the support of their idolatrous religion; with indiscriminating fury they marked with desolation whatever bore the name of Christian. The Churches were burnt,

their priests wantonly massacred, and whenever they had an opportunity, they rioted in sacred blood. The Saxons had a great number of idols, the names of which are perpetuated in the names of our days.* In consequence of the ascendancy which these rude invaders obtained, Paganism was restored, and the temples of dumb idols reared their heads, where once stood the Churches of the living God.

In this lamentable situation Christianity continued till the time of **ETHELBERT**, a king of Kent, who married **BERTHA**, daughter to the king of France. She, being a Christian previously to her marriage, had secured the free use of her religion, and assiduously exerted herself to recommend the same to her husband. By the gentleness of her temper, and the rectitude of her whole demeanor, she evidenced the excellency of its nature. In order to effect the conversion of **ETHELBERT**, **GREGORY**, Bishop of Rome, formed a mission to this country, at the head of which he placed **AUGUSTIN**, a monk. Having landed at the Isle of Thanet, the king was informed of his design, and agreed to give **AUGUSTIN** an audience, to which the monk advanced with all the superstitious pageantry of more modern Rome. A silver cross, as a banner, was carried before him, and a painting of our Savior; and as they advanced,

* Besides the *sun* and *moon*, from whence Sunday and Monday are denominated, they had others of the following names:

Tuys,	from whence Tuesday;
Woden,	Wednesday;
Thor,	Thursday;
Frea,	Friday;
Sextor,	Saturday.

they sang a litany. AUGUSTIN opened his commission, importing, *that it contained tidings of eternal happiness*; to which the king replied, "Your proposals are noble, and your promises inviting; but I cannot resolve upon quitting the religion of my ancestors for one that appears to me supported only by the testimony of persons that are entire strangers to me. However, since as I perceive you have undertaken so long a journey on purpose to impart to us what you deem most important and valuable, you shall not be sent away without some satisfaction. I will take care you are treated civilly in my dominions, and supplied with all things necessary and convenient: And if any of my subjects, convinced by what you shall say to them, desire to embrace your religion, I shall not be against it." Shortly after the king himself embraced Christianity, and was baptized. The humble AUGUSTIN, in the plenitude of his zeal, violently exerted himself to subjugate the British Church to the authority of the Bishop of Rome. During the time of the Saxon persecutions, many of the natives fled for security to that part of the island now called Wales, and carried their religion with them. They had an archiepiscopal See at *Carleen*, in *Monmouthshire*; which was afterwards removed to *Menevia*, or *St. David's*, in *Pembrokeshire*, by the archbishop of St. DAVID, the titular saint of the ancient Britons. The scheme of AUGUSTIN, to induce the ancient British Church to submit to the growing authority of Rome, was frustrated by the good sense of our countrymen. In the year 601, a council was called for the accomplishment of his *pious* purpose, to which our plain forefathers gave the following reply: "Be it known

unto you, without doubt, that we all are, and every one of us, obedient and subject unto the Church of God, and to the Bishop of Rome, and to every godly Christian, to love every one in his degree, in perfect charity, and to help every one of them, by word and deed, to be the children of God; and other obedience than this I do not owe to him whom you name to be Pope, nor to the father of fathers, and to be claimed, and to be demanded. And this obedience we are ready to give, and to pay to him, and to every Christian, continually. Besides, we are under the government of the Bishop of *Raerlion upon Uske*, who is to oversee, under God, over us, to cause us to keep the way spiritual." Thus AUGUSTIN, being disappointed of the consummation of his *humble* project, refused to communicate with them; and in the height of his zeal denounced against them the vengeance of Heaven for their disobedience. Whether he was careful enough to fulfil his own prediction, by causing ETHELBERT to stir up ETHELFRIDE, king of Northumberland, who murdered 1200 of the monks of Bangor, the abbot of which place had been the principal in opposing AUGUSTIN, is attended with too much uncertainty now to determine. However, the monk was created by the Pope archbishop of Canterbury; and after having lived in England eight years, died, and was buried at his own cathedral.

Early in the fifth century a considerable acquisition was made to the cause of Christ in Ireland, by the labors of SUCCATHUS, a native of Scotland, and sent over by CELESTINE, Bishop of Rome. The name of this missionary was changed to that of PATRICK, the titular saint of the Irish nation.

In the latter end of the fifth century **CLOVIS**, properly the first king of France, was converted to Christianity. It has been attributed to the following circumstance: "When his army were giving way in a battle fought against the Alemans, he implored the assistance of Christ, (whom his queen had often represented to him as the Son of the true God) engaging to worship him as God, if he became victorious." Victory declared in his favor, and he accordingly became a Christian. From this event the title of *Most Christian King*, and *Eldest Son of the Church*, was ascribed to the kings of France.

Seriously to consider the nature of conversions to the religion of Christ, as they now obtained, how different were they from such as are the effect of that new birth, which is brought to pass by a power from above. Of the former kind, it is to be feared, were those which gave celebrity to the apostle of Britain: Aspiring and ostentatious himself, his converts either retained their accustomed ferocity, or else substituted a puerile superstition for the sanctity of the Gospel.

STATE OF CHRISTIANITY IN THE FIFTH CENTURY.

THE fifth century has been eminently distinguished by the famous Pelagian controversy, which occupied the attention of the whole religious world. The projectors of this system were, **PELAGIUS**, a monk, and native of Britain,* and **CELESTUS**, most probably a native

* His original name was *Morgan*, which signifies the same in the Welsh that Pelagius does in the Greek—*one belonging to the sea*—as probably the place of his birth was on the sea coast.

of Ireland. The decisive articles of their creed appear as derogatory from the glory of God, as they are gratifying to the pride of corrupt human nature. They asserted, "that man comes into the world as immaculate as Adam came from the hands of his Maker; and that it is in the power of every man to repent, turn to God, and believe in Christ, without the succors of the Holy Spirit." To these they added "the doctrine of sinless perfection; or, that man may attain to such a degree of holiness in this life, as to live entirely without sin." Opinions abundantly prevalent in all ages, and which even have found support from the unsanctified sons of men, whether they assume the names of Christians or Heathens. Although the destruction of Pelagianism, in the very infancy of its existence, had been confidently asserted, indubitable memorials clearly evince that it has survived the united opposition of Africans, Gauls, and Britons, the edicts and penal laws of emperors, and the thunders of councils.

The celebrity of its invention is improperly attributed to PELAGIUS: Little doubt can be admitted, but the stamina of this noxious plant are innate in the heart of man; and the experience of all ages proves how favorable the pride of fallen humanity is to its luxuriant growth. An heathen above four hundred years before, had explicitly laid down the same principles as now were adopted by a professed follower of Jesus Christ; *Sunt enim ingeniis nostris semina innata virtutum, que si adolescere licerat, ipsa nos ad beatam vitam natura perducerat*—"We possess by nature those principles of virtue, which, by a proper improvement, are sufficient for the purposes of a blessed life." It may be worth a

serious inquiry, whether or not this doctrine of Cicero be not chargeable, as a consequence at least, upon every system but one. Can Socinianism, can Arianism, can Pelagianism, Arminianism, plead an exemption? Does it not belong to the Doctrine of Sovereign Grace alone to exclude boasting?

In consequence of the opinions of PELAGIUS, the spirit of AUGUSTIN, the bishop of Hippo in Africa, was roused: With peculiar energy he stood forth as the opponent of the Pelagian heresiarch, and the warm abettor of the doctrines of the true grace of God. It now became necessary, in the course of the controversy, to define the Divine decrees, and the nature of special grace. Hitherto these truths had not, in any considerable measure, been formally disputed; and hence the reason of the incautious manner in which several writers of the preceding ages had expressed themselves upon those subjects; And this incaution has afforded occasion for the advocates of the very different systems of particular, and universal redemption, to boast of the antiquity of their respective systems.

A modification of the doctrine of AUGUSTIN and that of PELAGIUS was invented by CASIAN, a priest of Marseilles, and which obtained the name Semi-pelagianism. He endeavored to fix upon a certain temperature between the extremes of both; the leading principles of which were, "that inward, or special, grace is not necessary to form the beginnings of religion in the soul, but that man is capable, by his own power, of faith and holiness; nevertheless, that none can persevere in religion without the perpetual support of Divine grace." This doctrine received a very considerable accession of

advocates to its support, and spread far and wide. It is the same to which the Greek church strenuously adheres in the present day.

The Arians, who had been severely oppressed and persecuted by the rigor of the imperial edicts, found, among those nations who were gradually overturning the western empire, a peaceful retreat. A recollection of the injuries they had sustained from the Catholics animated them with a spirit of revenge, which manifested itself in perpetrations of the greatest cruelty. The Vandals in Africa, under GENSERIC, and HUNERIC his son, demolished their churches, and barbarously tormented those who were inflexible in their avowal of the cause of truth. At this time a circumstance occurred, which has been dignified with the title of a stupendous miracle. HUNERIC, among other acts of barbarity, ordered the tongues of a number of those pious men, who adhered to the doctrine of the true divinity of our Lord and Savior, to be cut out. After the execution of this bloody sentence, the miserable sufferers were enabled to proclaim distinctly the divine honors of Jesus Christ. This remarkable event has been so respectably authenticated, that we can scarcely doubt of its existence; but whether it may be ascribed to natural causes, or was the effect of miraculous interposition, must be left to the decision of a future day.

Frequently, and violently, in this century, was the important debate of Christ's divinity agitated—a controversy prolific of deplorable consequences. The APOLLINARIANS maintained, "that the man Christ was not endowed with a human soul; but that the Divine nature was its substitute, and performed its functions."

The NESTORIANS asserted, "that in the Savior of mankind there were two persons, of which one was divine, and the other human." EUTICHUS, to avoid these extremes, invented another mode of explication, "and denied the existence of the human nature, of Christ; and taught, that in him there was but one nature, which he termed the incarnate word, and thereby abrogated the whole human nature of Christ entirely."

At the fourth general council, held at *Chalcedon*, it was agreed upon, "that in Christ two distinct natures were united in one person, and that without any change, or mixture, or confusion."

Neither of these definitions was generally satisfactory: the tumult of opinion, instead of being allayed, was considerably increased by attempts at explaining what has remained inexplicable to the present day.

Happy for the serious, humble follower of the blessed Jesus, that the word of life, the Scripture of truth, has been preserved by an invincible Providence for his perusal. This he will find to be a light to his feet, and a lamp to his path; and fully adequate to all the purposes of Divine information, on every article essential to his present and future felicity. There he beholds one, whom the Scriptures style the MIGHTY GOD, engage in the great work of human redemption; hears him with his dying breath declaring the accomplishment of its glorious design; and, whilst he credits the Divine testimony of his person and work, he is preserved from wandering in the endless labyrinth of vain philosophy. Ever tenacious of the Divine warrant of his faith, he considers it as his highest wisdom, and finds it the only certain mode of securing the peace of his own mind, to

embrace the simple record which God has given of his Son. Thus he finds his mind unshaken amidst the wars of controversy; and holding the mystery of the faith in a pure conscience, he lives, looking for that blessed hope, and the glorious appearing of the great God, even his Savior Jesus Christ.

STATE OF CHRISTIANITY IN THE SIXTH AND SEVENTH CENTURIES.

IN the sixth century the ambition of the Roman Pontiff distinguished itself in a violent struggle for absolute supremacy with JOHN, surnamed the *Foster Bishop of Constantinople*. Long had the man of sin, in the persons of the Bishops of Rome, aimed at every possible degree of accession to his impious domination. In the language of the Apostle, "thitherto there had been one who would let;" which was none other than the Roman civil power, exercised by the emperors. When it was taken out of the way, which happened in the fifth century, by the fall of the Western Empire, then an opportunity offered itself by which ecclesiastical tyranny made gigantic strides towards a maturity of diabolical despotism over the lives and consciences of millions of the human race: a despotism which has been the disgrace of human nature, the scourge of mankind, and the greatest insult that ever Christianity sustained. Good men, of every name, must rejoice that its destruction is laid in the purpose of the Most High. Babylon is to fall, never to rise again. Its dismemberment has already been beheld; and, doubtless, the

hearts of the friends and subjects of the Lord Jesus beat high with the anticipation of that important period, when its final and total overthrow shall be accomplished.

In the year 534 the emperor JUSTINIAN gave supreme power to the beast, by declaring him, "*Head of all the Churches. The judge of all others, himself to be judged by none.*" In the east his pretensions were disregarded, and his authority rejected; but in the west his nefarious design too well succeeded. Wicked and servile priests, in the impiety of their hearts, were urged on to illustrate the prediction of the Apostle, 2 Thess. ii. 4. ENNODIUS, *Bishop of Ticinum*, in a fulsome panegyric, asserted that the Bishop of Rome was constituted *judge in the place of God*. Frequently this lordly supremacy was disputed and resisted; and surrounding princes exercised their regal authority independent of the ghostly dominion of the Roman Pontiff: Yet the foundation of his Antichristian greatness was now so effectually laid, that in future periods the astonished world beheld princes, and kings, and emperors amenable to his tribunal, expressing the most servile subjection to his authority, and performing the most degrading acts of rigorous humiliation at his command.

The growth of superstition gave vigor to the corruptions of the clergy. A rapacious priesthood availed itself of the ignorance of the people, and fattened upon the spoil. Luxury and its attendant vices distinguished their characters, nor was even external decency maintained by those, who, like the wife of Cesar, ought not so much as to be suspected. Imperial edicts and the decrees of councils were issued in vain; nothing

could restrain the gross immoralities of the ministers of religion.

The fecundity of the Monkish system abundantly evinced itself. Like frogs, or unclean reptiles, they were every where seen crawling over the face of the earth. The new order, established by *BENEDICT, of Nursia*, poured forth incalculable hordes. In the language of an eminent historian, "they multiplied so prodigiously in the east, that whole armies might have been raised out of the monastic order without any sensible diminution of that enormous body." By the accumulation of immense wealth, wrung from the simplicity of the people, an unbounded indulgence in luxury and sloth prevailed. By the influence of luxury and sloth they were easily subjugated to corruptions of the most flagrant kind. Imperial edifices, as the places of their abode, every where reared their heads; and the most fertile parts of the country were always chosen as the situation of these nurseries of unlimited profligacy.

With splendid and ostentatious pageantry the mother of harlots amused her children, the more easily to seduce their minds from the truth, and to divert their attention from an investigation of her high and arrogant claims. Gregory the Great exerted the influence of his authority, and the powers of his eloquence, in the substitution of a gaudy superstition for that wisdom that cometh from above; by the glare of which the eyes of his infatuated vassals were dazzled, and the establishment of his surreptitious dominion facilitated. Christian festivals, instituted after the mode of Pagan feasts, were sanctioned by pontifical authority, and,

with criminal avidity, adopted by the silly multitude. Every where the pristine beauty of Christianity was either totally defaced, or monstrously deformed. Clouds of thick darkness overspread the whole intellectual horizon. Those monuments of ancient erudition, which had escaped the ruthless rage of barbarous invaders, were either destroyed by the pernicious zeal of superstition, or neglected by illiberal ignorance; so that from the beginning of the seventh to the eleventh century was a period eminently distinguished by the term of *the dark ages*. Ignorance, ever friendly to the hostile purposes of designing men, prepared the mind for the reception of every doctrine however impious, and the countenance of every ceremony however puerile. The foundation of a lost sinner's hope was totally subverted; and the character of a good Christian substantiated by the performance of numberless trifling ceremonies, and submission to the rapacious requisitions of mercenary priests. In the language of a saint of these times, the mode of obtaining eternal redemption is thus exhibited: "Redeem your souls while the remedy is within your reach;" which remedy is thus specified: "Bring your oblations and tithes to the Church. Bring candles to illuminate the Church. Humbly intreat the patronage of the saints; which things if ye do, ye may with boldness appear at the bar of God, and lay claim to your eternal salvation with this plea, Give, O Lord! unto us, because we have given unto thee."

Various controversies about vain words, on incomprehensible articles, were frequently and violently agitated. Councils were formed, the rulers of the Church convened, the jargon of debate ardently kept

up. Plain things were forgotten in the hours of altercation; rancor fostered in the human mind; the subject of dispute was made darker by an attempt at elucidation; and the strongest generally triumphed. As the balance of power preponderated, persecution prevailed: Hence Arians became victims to the rage of Niceans, and Niceans alternately victims to the rage of Arians.

Thus pure and undefiled Christianity, such as that transmitted to the world by the mouth of Him who spake as man never spake, which he sealed with his blood, and confirmed by the testimony and death of Apostles, lay languishing upon the ground with symptoms of approaching dissolution. This eventful period seemed like a solemn pause in the gracious purpose of the Almighty. It was as if he had forgotten to be gracious, or as if, upon account of the affronts cast upon the dignity of his eternal Majesty, he would visit the earth no more. The serious mind, that is capable of contemplating the nature of his designs through the medium of history, will find encouragement, in the darkest season, yet to hope in his mercy. He will there see, that He who ruleth over men, in the prosecution of his all-wise designs, has at times covered himself with a cloud, from which he has again broke forth with all the effulgence of that God who, at sundry times, and in divers manners, has proved himself mindful of his covenant. Let Israel therefore trust in the Lord.

MOHAMMEDISM.

"THE fifth Angel," saith John, "sounded, and I saw a star fall from heaven upon earth, and to him was given the key of the bottomless pit," Rev. ix. 1.

The most eminent expositors of Scripture agree in the application of this terrible prophecy to the grand impostor, MOHAMMED. A name of such considerable magnitude, in consequence of its connexion with the Christian church, as deservedly to demand our attention in this place.

This singular person was born at Mecca in Arabia, some where about the year 572. His father dying when he was only two months old, he was left to the care of his grandfather. At his birth many prodigies are reported to have happened, as omens of his future greatness. Early in life he was instructed in the business of a merchant, and employed by a rich widow, of the name of Khadijah, as a factor. Into her favor he so effectually insinuated himself, as to obtain her in marriage. By this event he became possessed of considerable wealth and power, and continued in the mercantile occupation for several years.

About the 38th year of his age he began to enter upon the execution of his design, of introducing to the world a new religion. For the more facile accomplishment of his purpose, he judged it requisite to give celebrity to his name, by leading a life of rigid sanctity. Retiring to a cave called Hira, near Mecca, in the exercise of severe abstinence and meditation, he professed to have extraordinary revelations, and frequent converse with the Angel Gabriel. In the course of his

profession as a merchant, by his communications, both with Jews and Christians, he obtained a knowledge of their respective religious tenets; and incorporated several mutilated parts of both into his own abominable system. Availing himself of the corruptions of Christianity, and the distractions which at that time so shamefully prevailed amongst its professors, he seized the opportunity which their vices favorably afforded, and entered upon the design of rendering himself illustrious as the head of a new religion.

At the commencement of his undertaking he only brought forward the most unexceptionable parts of his novel scheme; professing no more than a design of purging religion from that gross idolatry into which, he pretended, its abettors had fallen, and to restore it to its ancient purity, by calling men back to the worship of one true God.

In his retirement at Mecca he pretended that the Angel Gabriel had informed him of his divine mission; and that he was constituted the Apostle of God, saying, "O Mohammed! thou art the Apostle of God, and I am Gabriel."

By the necessary conversion of his wife, and that of some considerable relations, he was emboldened in the prosecution of his impious fraud. With unremitting perseverance he devoted himself in effectuating his original plan, which received so considerable an acquisition, that in the 44th year of his age he made a public declaration of his pretended mission, avowing himself a prophet sent by God to purge Christianity from its errors.

Notwithstanding the discouragements attendant upon his first enterprize, he combated every difficulty, and by the ardor of his genius so far overcame them, as to attach the most eminent men in Mecca to his interest; and to give his party a formidable appearance. Thus supported, he set up his standard as a rallying point; encouraged his followers in predatory excursions, and laid the foundation of his future greatness by his success at the battle of Beder, in which, with only 313 followers, he defeated a caravan defended by more than 1200 soldiers. Animated by this singular success, he advanced in his career, and by increasing achievements added such splendor to his name, that he was enabled to bring to the field an army which, in consequence of the enthusiasm infused into their minds by the eloquence of their chieftain, insured success wherever they appeared.

Such was the issue of his exploits, that in the course of his military apostleship he effected a revolution, from which arose an empire that, in the immediately subsequent 80 years, extended over more countries and kingdoms than ever the Roman did in 800 years. The empire of Turkey, of the Mogul in India, and the vast empire of China in the present day, are striking memorials of its former greatness. In the year 628 he united in himself the royal character, with the sacred one of Chief Pontiff of his religion.

In the year 632 this notorious impostor died at Medina of a lingering fever, supposed to have been the effect of poison administered to him three years before. A violent contest succeeded about the place of his burial, which at last was determined to be at Medina; to

which place prodigious multitudes of Mussulmen annually resort to visit the tomb of the Prophet.

The theological principles which constitute Mohammedism are the following: God is one in essence, necessarily existing from eternity. Mohammed was *the Prophet* and Apostle of God. God has decreed all things, and modes, so that nothing can happen in the world, whether it respects the conditions or operations of things, but what is contained in his decrees. That there are angels, pure from sin, who act in obedience to the Divine commands. That there are 104 sacred books; in the number of which are the Pentateuch, the Psalms, and Gospels; and principally the Alcoran of Mohammed. That there will be a general resurrection and final judgment.

The rewards he proposed to his faithful disciples were such as corresponded with oriental manners, and suited corrupt nature: Pleasant gardens, streams, and flowing fountains, delicious beds, all manner of fruits, the enjoyment of sensual gratifications, &c. &c.

How different this recompense of reward from those pure and unsullied joys proposed to the expectation of the followers of the immaculate Jesus! How different the characters of the real and the pretended Prophet! It is impossible to resist the opportunity of making the exemplification in the words of Bishop Sherlock.*

“Go to your Natural Religion: lay before her Mohammed and his Apostles arrayed in armor and in blood, riding in triumph over the spoils of thousands and ten

thousands who fell by his victorious sword; shew her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; shew her the Prophet's chamber, his concubines and his wives; let her see his adultery, and hear him alledge revelation, and his Divine commission to justify his lust and his oppression. When she is tired with this prospect, then shew her the blessed Jesus, humble and meek, and doing good to all the sons of men, patiently instructing both the ignorant and the perverse: let her see him in his most retired privacies; let her follow him to the mount, and hear his devotions and supplications to God: carry her to his table to view his poor fare, and hear his heavenly discourse; let her see him injured but not provoked: let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies: lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors—*Father forgive them, for they know not what they do!*

“When Natural Religion has viewed both, ask, *Which is the Prophet of God?* But her answer we have already had, when she saw part of this scene through the eyes of the Centurion who attended at the cross, by him she spoke and said, *Truly this man was the Son of God.*”

STATE OF THE CHRISTIAN CHURCH IN THE EIGHTH AND NINTH CENTURIES.

WHILST the grand Impostor of the East, with incredible celerity, traversed the earth; and incalculable myriads of the human race, either compelled by the terror of his arms, or allured by the hope of sensual gratifications, acknowledged him as the prophet of God; Christianity, which had been planted by apostolic hands, languished in a state of melancholy decay: and although the eighth century of the Christian era had commenced, several parts of Europe yet remained in a state of Pagan darkness. All the Normans, who are now comprehended under the name of Danes, Norwegians, and Swedes, were unacquainted with the light of Divine truth. In consequence of their natural fecundity, their herds became too numerous to obtain support in their native region: and urged, at first by necessity, multitudes abandoned their inhospitable country, and directed their attention to more temperate climes. Wherever these Pagan invaders succeeded in their enterprise, their unhallowed hands were lifted up against the Christian name. Invited by the contiguity and fertility of Britain, that pleasant isle became frequently the theatre of their savage depredations! and our forefathers witnessed enormous exhibitions of their cruelty, in the destruction of their religious houses, and the wanton murder of their numerous inhabitants. Terrible exemplifications of which took place at the Abbeys of Bardney, Coldingham, Croyland, and Peterborough.

The Saracens, availed themselves of the distractions which prevailed in the empire of the East, ravaged the provinces of Asia, and Africa, and heaped upon the Christians the heaviest calamities. Crossing the Mediterranean, they entered Spain, became victorious, overthrew its empire, obtained a considerable extent of territory, and made that country, and part of France, groan under their oppressive yoke.

Dissensions, considerable in their magnitude, and disgraceful in their nature, agitated the church of Christ. With unpardonable fury, the respective partizans in the unhallowed contest, wielded those weapons which are expressly prohibited by the Christian lawgiver. Impious fanaticism appealed to the sword; and under the blasphemous pretence of defending the truth of God, rioted in human blood. This was eminently the case in regard to the subject of image worship, in which contest, the ferocity of savages, was substituted for pious zeal. The origin of this violent controversy is fixed in the beginning of the 8th century, between John, Patriarch of Constantinople, and Constantine, Bishop of Rome. The former employed his power and authority for the destruction of all pictures and images, set up in churches; whilst the latter, incapable of any control, and impatient even of a competitor in authority, as furiously exerted himself for the establishment of images, and image worship. Civil insurrections were produced. Councils were formed. Decrees passed. The worship of images was abolished. And by the revocation of former decrees, again established; till at last, the Iconoclastæ (the opposers of images) were overpowered; and the Iconolatræ (the abettors

of image worship) prevailed; and, in the ninth century, idolatry became completely triumphant.

Whether the Holy Ghost proceeded from the Father and the Son, or from the Father only, was a subject which occupied considerable attention; but the former opinion prevailed. The doctrine of the presence of Christ in the sacrament of the Lord's supper, likewise produced important altercations. Some of the disputants asserting, that after the consecration of the bread and wine, the same body of Christ that suffered on the cross, was really and locally present; whilst others affirmed, that the bread and wine were only the symbols of the *absent* body of Christ. Frequently it happened in this as well as most other controversies, that the same parties were divided amongst themselves: and individuals at one time affirmed, what they denied at another. Forsaking that sure and certain guide, the plain word of prophecy, they wandered in the maze of ambiguity, and their various expositions only darkened counsel, by words without knowledge: whilst imputations of the most odious nature were reciprocally employed by the respective disputants; and rancor everywhere triumphed over Christian meekness.

The subject of predestination was again introduced with considerable violence. GODESCHALCUS, who appeared the principal in this controversy, trod in the steps of AUGUSTIN. By the influence of a furious ecclesiastic, RABANUS MAURUS, the doctrine was condemned, and the abetter of it whipped with great severity, and cast into prison, where he finished his calamity. Councils had been called, in which, the opinion of GODESCHALCUS was condemned; new councils

succeeded, in which it was maintained, and to the present day, the same doctrine occupies a considerable place in the disputations of Christian theologues.

The enormous power of the man of sin received its consummation in the year 754, by the accession of the Roman Pontiff to the exarchate of Ravenna. PEPIN, mayor of the palace to CHILDERIC III, king of France, had formed the design of possessing the throne of his sovereign; and made the weakness and indolence of CHILDERIC the pretext for effecting his nefarious purpose. A question was proposed to ZECHARY of Rome, "Whether the Divine law did not permit a valiant and warlike people to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty; and to substitute in his place one far more worthy to rule; and who had already rendered most important services to the State?" Little doubt could be entertained of the decision of an ambitious prelate of the eighth century. It was favorable to the perfidious design of PEPIN; who being released from his oath of fidelity and allegiance, ascended the throne of the deposed monarch. As a reward for services so important, PEPIN bestowed upon the Roman see the exarchate of Ravenna; by which, Christ's vicar became a temporal prince. CHARLEMAGNE not only confirmed the grants of his predecessor, but considerably augmented them. Thus an establishment altogether of a worldly nature arose, in the place of that kingdom which its divine Founder declared to be *not of this world*. The professed ministers of the blessed JESUS now appeared in all the splendor of earthly pomp and magnificence. Devoid of all conscientious scrupulosity, they

led their armies to the field of battle; presided in the cabinets of monarchs; became the arbitrators of the fate of nations; tyrannized in the church of Christ; rioted in human blood; and by acting as panders to the most profligate and abandoned princes, raised themselves to ecclesiastical supremacy.

The ninth century gave birth to an event, from whence originated the account of a female attaining to the Roman Pontificate, and who has passed by the name of *Pope Joan*. Whether the relation be founded in truth or fiction, it is now impossible to ascertain: but it will no more appear improbable, that a subtle, learned woman, should have filled the Papal throne, than that monsters, bearing the name of men, have frequently been considered as supreme lords of the church of Christ; or, that a woman in the eighteenth century should, in the habit of a man, have obtained a command in the army and acted as envoy from one of the first courts in Europe.

In this century, a furious contest between the Patriarchs of Constantinople and the Pontiffs of Rome, produced a rupture between the Greek and Latin churches, which terminated in their final separation. A contest, like all other ecclesiastic ones of the same period, which originated in ambition, and perpetuated itself by insolence and rapacity. A contest, which, though styled by an eminent ecclesiastical historian, *fatal*, can be considered in its nature and consequences only as the quarrel of two overgrown monsters in iniquity, and by which real Christianity lost nothing.

The isle of Great Britain in this century produced the truly great ALFRED. The numerous host of foreign invaders being subdued by the arms of ALFRED

and peace established throughout a long distracted country, laws were enacted for the maintenance of right between man and man; and rules prescribed for the promotion of morals. Learning, which was so reduced, that among the clergy there was not a man to be found in the kingdom of Wessex who understood the Latin service, was considerably restored. Christianity, which had been languishing to a state of the most extreme wretchedness, experienced the fostering care of the worthy ALFRED, and its dying embers began to revive.

STATE OF THE ROMAN CATHOLIC CHURCH IN FRANCE SINCE THE REVOLUTION.

VARIOUS are the sentiments which men form concerning the state of religion in France, since the erection of the republic. Many have supposed every vestige of it to be gone; others, that its rites may be administered in some places, but by men of abandoned characters, who are generally despised, and their functions disregarded. The following account is derived from documents of unquestionable authority.

During the time of Robespierre their sufferings were severe. After his fall they enjoyed greater quiet; and in the year 1795 it was proposed by some of the members of the ancient church, that the Catholics should be united as a religious body, and for this purpose a paper was published by five bishops, entitled "A Circular Letter from several Bishops of France to their Brethren the other Bishops, and to the various Churches." Printed at Paris.

In this letter they give a Declaration of their Faith: "The Church," they say, "is the Congregation of the Faithful, whose invisible Head is Christ, and whose visible head is the Pope! We acknowledge that the Government of the Church is entirely spiritual; and that it cannot interfere, directly or indirectly, with the State."

This letter appears to have been well received; for thirty-four Bishops, besides other ecclesiastics, subscribed the Articles of Faith. In the end of the same year, it was followed by another letter, which contains a great variety of important sentiments, and interesting proposals, for the regulation of the discipline and government of the Church.

In consequence of these publications, and of the evident wishes of a great body of Catholics, a national council met at Paris in the year 1797, which continued its sittings for several months. It was attended by thirty-three Bishops, and by fifty-three Priests, who were deputed to represent the inferior clergy of the different dioceses. A very particular account is given of this assembly, in a publication of the same year entitled "Canons and Proceedings of the National Council of France, held at Paris in 1797, from the 15th August to the 12th November, digested by the Bishops reunited at Paris."

In the plan agreed on by them, a fundamental principle is, "the Election of the Bishops by the Clergy and the People." The following sentiments are worthy of attention: "We believe and teach that the Church has received from Christ the power of selfgovernment, a power essential to every society; but its authority

is merely spiritual, and its object the salvation of souls." "Bishops and Priests are not created for themselves, but solely for the people, and their ministry is a ministry of confidence, and not of domination. We condemn all maxims and propositions, tending to encourage acts of violence, under the pretence of defending the Catholic Faith. We condemn such measures as Antichristian, and subversive of the principles of our holy religion, which establishes itself by meekness and love, and knows no other arms than prayer and the word of God."

Very great attention was paid by the Council to the education of children; and the schools were put under the joint care of the Bishops, the Rectors, and the Parishioners. "The primary objects," they say, "of Christian schools are to teach children the elements of religion, and the principal parts of the morality of the gospel."

In another publication entitled "An Account laid before the National Council, by Citizen Gregoire, of the labors of the Bishops reunited at Paris:" Printed by order of the National Council, Paris 1797; an interesting detail is given to the Council, of the state of the Church of France previous to its meeting, and of the means used by the Bishops for the restoration of religion. One of these was the circulation of religious books. In the list it affords no less pleasure than surprise, to see Bishop Watson's *Apology for the Bible*. Missions were also established.

The attention of the Council was not confined to France; for in "a Pastoral Letter of the Bishops reunited at Paris, to the Pastors and the Faithful in the French Colonies," published soon afterwards, along with an

account of their proceedings, they gave an earnest invitation to them to unite with the Gallican Church.

THE EXCESSIVE ANTIQUITY OF THE CHINESE DISPROVED.*

It is well known that the Chinese pretend to an excessive antiquity. Their chronology exceeds all bounds of probability: and, could their pretensions be verified, the Mosaic account of the creation must necessarily be discredited. But we have a singular fact to state, which will prove that their boasted antiquity really falls within the limits of the Mosaic Chronology. For the evidence we are about to produce, we are indebted to the discoveries of modern astronomy. The Chinese have ever made a point of inserting in their calendars remarkable eclipses, or conjunctions of the planets, together with the name of that emperor in whose reign they were observed. To these events they have also fixed *their own dates*. There is a very singular conjunction of the sun, moon, and several planets, recorded in their annals, as having taken place almost at the very commencement of their remote history. The far-famed Cassini, to ascertain the fact, calculated back, and decisively proved, that such an extraordinary conjunction actually did take place at China, on Feb. 26, 1012 years before Christ. This falls four hundred years after the flood, and a little after the birth of Abraham. Here are two important facts ascertained. The one is, that the Chinese are a

* Some of them claim 96 or 97 millions of years!

very ancient nation; and the other, that their pretensions to antiquity beyond that of Moses are unfounded; because this event, which they themselves represent as happening near the beginning of their immense calculations, falls far within the history and chronology of the Scriptures.

ABDALLAH AND SABAT.

ABDALLAH and SABAT were intimate friends; and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mohammedans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mohammed. The two friends left Arabia, after paying their adorations at the tomb of their Prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, king of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible, belonging (as is supposed) to a Christian from Armenia, then residing at Cabul.* In the Mohammedan states, it is death for a man of rank to become a Christian. Abdallah endeavored for a time to conceal his conversion; but finding it no longer possible, he determined to flee

* The Armenian Christians in Persia, have among them a few copies of the Arabic Bible.

to some of the Christian churches near the Caspian Sea. He, accordingly, left Cabul in disguise; and had gained the great city of Bochara in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him.

Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian; and implored him, by the sacred tie of their former friendship, to let him escape with his life. 'But Sir,' said Sabat, when relating the story himself, 'I had no pity. I caused my servants to seize him; and I delivered him up to Morad Shaw, king of Bochara. He was sentenced to die; and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went, and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No!' said he, as if the proposition was impossible to be complied with, 'I cannot abjure Christ!' Then one of his hands was cut off at the wrist: he stood firm, his arm hanging by his side with but little motion. A physician, by the desire of the king, offered to heal the wound if he would recant. He made no answer, but looked up steadfastly towards heaven (like Stephen, the first martyr) his eyes streaming with tears. He did not look with anger towards me: he looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. 'But Sir,' said Sabat, in his imperfect

English,* 'he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, "What new thing is this?"

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest and finding none. At last he thought that he would visit India. He, accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a Mufti or expounder of Mohammedan law; his great learning, and respectable station in his own country, rendered him eminently qualified for that office; and now the period of his own conversion drew near.

While he was at Vizigapatam,† in the northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic.‡ He read it with deep thought, the Koran lying before him. He compared them together; and, at length, the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards, he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public confession of his faith,

* Sabat resided for some time in the house of Dr. Buchanan, to whom he related the chief part of the account here given.

† Messrs. Cran and Desgranges, Missionaries at Vizigapatam, have frequently mentioned Mr. Sabat. He often visited them; and, we have reason to believe, derived much advantage from their conversation. He was mentioned in the Evangelical Magazine in January, 1807; and more than once in the Missionary Transactions.

‡ One of those copies sent from England by the 'Society for promoting Christian Knowledge.'

he was baptized by the Rev. Dr. Kerr, in the English church in that place, by the name of Nathaniel, in the twenty-seventh year of his age.

Sabat now found by experience the truth of that declaration, that they who 'will live godly in Christ Jesus, shall suffer persecution,' and (as it often happens in such cases) 'a man's foes shall be they of his own household;' for when his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they despatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Vizigapatam, his brother presented himself in the disguise of a faqueer or beggar, having a dagger concealed under his mantle. He rushed on Sabat and wounded him; but Sabat seized his arm, and his servants came to his assistance. He then recognized his brother. The assassin would have become the victim of public justice; but Sabat interceded for his brother, and sent him home in peace, with letters and presents to his mother's house in Arabia.

Being desirous to devote his future life to the glory of God, he resigned his secular employ, and came, by invitation, to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work has not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the gospel among his own countrymen; and from the present fluctuations

of religious opinion in Arabia, he is sanguine in his hopes of success.

His first work is entitled 'Neama Besharatin lil Arabi,' 'Happy News for Arabia;' written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the gospel, with copious authorities admitted by the Mohammedans themselves, and particularly by the Wahabians. Prefixed to it is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the facts.

SOME ACCOUNT OF THE FIRST SETTLERS IN THE STATE OF MASSACHUSETTS.

"I PURPOSE here," says Dr. Robbins, in his Sermon preached December 22, 1793, "agreeably to the words of the text, to give a brief narration of some of the wonderful works of God, towards our ancestors, which it is peculiarly proper we should call to mind on this anniversary. In doing this, I shall bring to your view some circumstances which, I presume, have never yet been made public. I shall take them from the first book of the very ancient records of this church, now in my hands. I would begin with observing to you, that the cause of our fathers leaving England, their native land, and transplanting themselves finally into these, then dark, corners of the earth, was the cruel persecution they met with in their own land; originating in a spirit of intolerance, which then prevailed, especially in the episcopal hierarchy: A spirit, now abhorred as much by the enlightened and pious mem-

bers of that communion, as perhaps by any other whatever. Our fathers made no disturbance in the State, but were peaceable members of society. Yet, because they could not, in conscience, submit to unscriptural impositions, nor bow their necks to the yoke of human inventions, they were loaded with heavy fines and forfeitures: nay, hunted about like partridges on the mountains, and persecuted as pests of society. Under these burdens they groaned for a considerable time, but still continued, as they had done, to meet as often as they could for the worship of God, (though privately, for fear of their enemies) under the pastoral care of that famous and learned divine, Mr. John Robinson, the first pastor of this ancient Church; until at length they resolved to seek an asylum in Holland. The undertaking was hazardous, for their enemies watched them continually, and did every thing in their power to prevent their escape. What a dreadful situation! they can neither be suffered to live at home in peace, nor to go abroad for it. The ports and harbors are watched: strict orders given, by authority, not to suffer them to escape. They are obliged to use the most private methods possible, and give the most extravagant fees to the sailors; and yet were often betrayed by them. The following instance is in the exact words of the record: "There was a large companie of them purposed to gett passage att Boston in Lincolnshire for Holland, and hiered a ship wholly to themselves, and made agreement with the master, to be ready att a certaine day, and take them and their goods in att a convenient place appointed, where they all accordingly attended in reddiness. After longe waiting, and large

expenses, the master, tho' he kept not his word as to the day, yett came att last, and tooke them in, in the night; and when he had got them and their goods aboard, he betrayed them; having, before hand, com-plotted with the searchers and other officers soe to doe, whoe tooke them and putt them into open boates, and there rifled and ransacked them, searching them to their shirts for money; offering the most brutal violence to the women, such as is not fit to be named; and then carryed them back into the towne, marching them aboute the streets, and making them a spectacle and wonderment to the multitude, who came flockinge on all sides to behold them."

The next year they made another attempt to get away, and finding a Dutch shipmaster at Hull, they made an agreement with him, and made him acquainted with their condition and design, hoping to find more friendship in him than in those of their own nation. He was to take them in from a large common, between Grimsby and Hull, at a good distance from any town. That they might be in less danger of being discovered, they divide their company, and send on the women and children, with the goods, to the place, first in a small *barque*; and the men were to go by land, and meet them at the day appointed. But it so fell out that they were all at the place a day or two before the ship came. When she arrived, they found the *barque*, with the women, &c. aground near the shore, it being low water. The Dutchman perceiving this, sent his boat on shore to take the men in first, that no time might be lost; but when the first boatful had got on board, behold they saw a large company of horse and footmen coming with

full speed upon them to apprehend them. For their enemies had got notice of their intention, and the whole country was raised against them. The men on shore escaped by flight, but the women and their children fell into their hands. The men in the ship, with unspeakable distress, beheld their wives and children taken by their enemies; and, notwithstanding all their remonstrances, were obliged to submit to be carried away to Holland; destitute of clothes and money, and not knowing that they should ever see their families again.

We have then an account of a dismal storm, in which they were all likely to perish; and how, at last, through the mysterious Providence of God, they all got over to Holland, and met together—husbands and wives, and children and friends, minister and people. Here, for *eleven* years, they continued in a state of peace and comfort, under the ministry of their beloved pastor, Mr. Robinson. But various circumstances determined them at last to resolve upon removing to America. The strongest inducement to which was *the desired hope of spreading the gospel of Christ, and laying a foundation for the advancement of religion; and the kingdom of Christ, in this remote part of the world.*

After due deliberation and prayer, it was resolved that part of them should go over first, with their pious elder, Mr. Brewster; while the major part staid behind, and their pastor with them. The scene of their parting with each other, who were so knit together with cordial love, which had been strengthened by mutual sorrows and distresses, was most affecting. On this occasion they kept a day of humiliation and prayer. Mr. Robinson preached to them from Ezra viii. ver.

21. "Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves there before God, to seek of him a right way for us, and for our little ones, and for all our substance."—"And now the trying time being come, that they must depart, (say the records) they were accompanied by most of their brethren out of the city, into a town called Half Haven, where the ship lay ready to receive them. The next day, the wind being fair, they went aboard, their friends accompanying them. But truly doleful was the sight of that sad partinge: to see what sighes, and sobbes, and prayers, did sound among them; what tears did gush from every eye, which soe pierced each other's harte, that sundrye of the Dutch strangers that stood on the kees, as spectators, could not refraine from tears. But the tyde callinge them to departe, their reverend pastor, falling downe on his knees, and they all with him, with watery cheeks, commended them, with most fervent prayers, to the Lord, and his blessinge. And then, with mutual embraces and many teares, they took their leaves of one another, which proved to be their last leave with many of them. Now on they come, all alone, a small and feeble band, through contrary storms and boisterous seas, late in the year, a terrible winter approaching, their wives and poor piteous children with them, going to a strange land. But the Lord is with them and is their guide."

They arrived at Cape Cod, November 10; 1620, and gave thanks to God for their preservation.

One died on the passage, but another was born, so that the same number arrived in America which sailed from Holland, viz. 101 souls.

NATURAL HISTORY SPIRITUALLY IMPROVED.

THE LION.

GOD, whose wisdom appears in all the infinitely diversified forms of nature, hath inscribed on every creature its proper character in marks indelible and unequivocal. Such is particularly the case with the Lion whose fiery eye and flowing mane inspire us with awe and terror.

The natural history of this animal is so well known, that we shall treat it very cursorily. Its native regions are in the interior of Africa, where he reigns

“Sole monarch of all he surveys,”

few animals ever attempting to dispute with him the right of sovereignty. The magnanimous Dr. Vanderkemp, among other dangers, has been much among these terrible animals. He mentions herds of them, to the number of an hundred, whose footsteps he has traced in the desert; and from whom he was preserved, in several instances, almost by miracle. It is a gracious dispensation of Providence, however, that this creature, in a great measure, loses its native courage and ferocity as it approaches the haunts of men; and is seldom known to make inroads on society, except when compelled by extreme hunger. And even when individuals of men and beasts have fallen within its power, it has been known generously to spare their lives, when it has not been in want of food. It is a creature also highly susceptible of grateful impressions for benefits long since received, and may be tamed

more easily, if taken young, than many other beasts of prey.

The Scriptures name several kinds of this animal, to which it frequently alludes. Jacob blessing Judah, compares him, or rather his tribe, to a *lion's whelp*—a full-grown *lion couched down*, i. e. resting in conscious security, and (not an old lion, but) a *lioness** having young, which makes her more ferocious than the male. Job distinguishes “the lion (*Ariah*, the usual name) the fierce,” or rather the *black* (i. e. dark-colored) “lion† the young lion—the old (full grown) lion, and the stout lion’s whelps.” The woody parts of the banks of Jordan‡ are particularly mentioned as the haunts of these terrible creatures; and we have repeated instances in Scripture of their being used as the instruments of the Divine displeasure;§ while on the other hand, when they have been employed against his people, he hath shut their mouths, as in the case of Daniel, that they might not hurt them. Thus the Lord reigns even among the savages of the desert.

The Scriptures frequently make use of the character of the lion, as the type of a tyrant and a destroyer. Nero is compared to one; and a greater tyrant than even he was, is described as “a roaring lion, seeking whom he may devour.” In one instance, however, they take the fairer part of this animal’s character; his strength, courage, sagacity, magnanimity, are the qualities intended to be conveyed when the great Messiah is described as “The Lion of the Tribe of Judah;”

* See Parkhurst: † Job iv. 9. 10. ‡ Jer. xlix. 19.

§ 1 Kings xiii. 23, 26.

though it is probable also that it may contain an allusion to the standard of that tribe, which the Rabins tell us was that animal borrowed from the form of the sacred cherubim, or rather, perhaps, from the blessing of the patriarch Jacob.

It may seem extraordinary that the sacred writers should borrow their illustrations from an object so terrible, when they meant to do honor to their subject; but the fact is, they were so full of the glory of the Savior, that they could see no admirable or attracting quality in any object in nature, but they applied it to the great object of their esteem and veneration.

Nor is this all; the same Jesus, who is the Savior of his people, is the Judge of his enemies; and those who will not embrace him as the Lamb of God, should prepare to meet him as the Lion of the tribe of Judah, when the great day of his wrath shall come. "Now consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver."

"Where grace can neither melt nor move,
The Lamb resents his injur'd love;
Awakes his wrath without delay,
And Judah's Lion tears the prey."

WATTS.

THE SLOTH, WITH REFLECTIONS.

THE God of nature, abundant in wisdom, seems to have formed the Sloth, with a design to represent to us, in a strong light, the odious and despicable vice which gives to the animal its name. It is the most sluggish, and the most defenceless of all animals; and has, of all oth-

ers the least appearance of any thing living. Its body is short; its head is small; and it has scarce any tail. The Eastern Sloth (for this of which we now speak is a native of America) has no tail at all. Its fur is very long and thick, and has less the appearance of hair than that of any other animal; and from this, as well as the color of the fur, which is a greyish green, the creature appears, on the bough of a tree, when seen there, rather as an excrescence, or a cluster of moss, than as a living animal. It is in size, about the bigness of the common cat; but its body, when tolerably fed, is thicker. The legs are short; the neck also is very short; and its long and thick covering renders it so shapeless to view, that it seems only an irregular lump of living matter. Its little and remarkably ugly head, stands close between the shoulders. The face hath much of the monkey aspect, though greatly more displeasing. It is not of the color of the body, but blackish, and covered over with short hair, unlike to that on the rest of the body. Its small and heavy eyes, are always half shut; and the creature has no appearance at all of ears. Its feet are flat, and narrower than any other animal whatsoever: a plain proof that it was never formed for walking. But the claws are very useful for laying hold on the bark of a tree, by striking deep into it.

This sluggish animal rarely chooses to change its place; never, but when compelled by absolute necessity. As upon the ground, it would be a prey to every other animal, and liable to many dangers, therefore its place of residence is a tree, which it generally selects very large and flourishing. Here it is safe from all animals, except those which climb these trees for the birds that

roost on them: to these it falls often a sacrifice: but lives greatly secure from all others.

It is very remarkable, that the Sloth always ascends to the top of a tree, only baiting as it goes, before it begins its devastation. And this is doubtless from the instinctive guidance of Providence; for was it to begin eating upwards, when it had devoured all, it would have to climb down a wearisome journey from the top of a dead tree; and would be half starved in the attempt. But this is not all. The havoc that one single Sloth makes on the largest and fairest tree is such, that it is easily seen: and this, unless it might happen also from accidents, would betray the creature. The Sloth eats not only the leaves, but the buds, and the very bark all the way as it goes, leaving only a dead branch. It feeds in the most voluptuous manner, scarcely moving out of its place for many hours together; all the time eating, and sluggishly half closing its sleepy eyes. As it feeds, the tree decays; but its decay is in the course of nature. The dead boughs become more and more numerous all the way downwards; and in the end, when the creature has eaten the last part of its provision, it is as near the ground as it can be in any part of the feeding; and it has nothing to do, but to climb down as fast as it can, and crawl to another. But if it be necessary to go to any distance from this, there is no wonder (so slow and uneasy is its motion, and so unwieldy its shapeless bulk) that, from fat, it absolutely becomes lean in the expedition.

When the female is big with young, she climbs the trunk of some old tree, in which there is an hollow, from some accidental decay, at a distance from the

ground. In this circumstance only, the natural laziness of the creature doth not get the better of it; but what is it which nature omits, when the care of the offspring is the object? When the time of her bringing forth approaches, as soon as she has fixed upon such a hollow for depositing her young, she climbs to the very highest bough of the tree, and there feeds faster than ordinary. When the time is very near, its belly being well filled, it descends with more than its accustomed haste into the hole, to have the young creatures brought forth. There are usually two, sometimes three. These are to be supported by suckling, till they are able to crawl: but the Sloth is an inhabitant of the hotter parts of America, and in those climates creatures acquire this power sooner. It is well that the dam is full fed before she retires to the place of her bringing forth; for she is to support these young ones by her milk, all this time, without being able to get out and eat for her own supply. She is round and fleshy when she retires for this purpose; but nothing living can be so absolute a skeleton as she is when she comes out. She crawls in the best manner she can, to the lowest branches, which she did not strip, that there might be food for the young ones. These follow her; and they soon begin to feed as she does. The time of bringing forth her young, is a period of strange hurry to this animal: it costs her two or three journies up and down the tree, a thing that never happens on any other occasion.

Many and great are the dangers which surround it while it is travelling to a new habitation. Whatever beast thinks it worth eating, may take it: and if it escape these, it may be trod to death by the step of some of the

larger kinds. It is naturally, and indeed reasonably enough, the most timorous of all animals, for it can neither fight nor fly. While it is on its journey upon the ground, or if it be put there by way of experiment, the treading of an human foot shakes the earth enough to put it into terrors. It trembles; the head is turned about every way in a moment; and the deformed little mouth is opened to cry like a young kitten. The note is very plaintive, and very particular. It may be expressed by the letters *ai, ai*; and from this some have called the creature by the name of *Ai*.

Insignificant as this animal is, who yet can help observing the special hand of a gracious Providence in its formation? Not designed for motion, its feet are nevertheless furnished with claws, which enable it to hold fast in that station which is necessary for it. Helpless as it is, and liable to a thousand mischances on the ground, the Universal Provider hath assigned it a place of safety, where it finds plenty of food; and as changing its place would be uneasy and dangerous, he hath made drinking unnecessary to it, from the nature of its food and its own constitution. To render it, defenceless as it is, the less obnoxious to pursuit, the color wherewith the Creator hath clothed it, serves to secure it even from view; and the amazing instinct wherewith it is endowed, and which we have remarked, respecting its manner of feeding from the top to the bottom, abundantly evinces a designing and directing hand, as well as that care of the young, which even stimulates this most slothful of creatures to a degree of industry; and holds out a lesson to those parents who are so abandoned and worthless, as to leave their offspring to want

and misery; for the wretched gratification of drunkenness, idleness, and such shameful vices.

But while we behold, with pleasure, the traces of provident care, even in this creature, let it shew us, as in a glass, the despicable figure of that vice, whence it hath its name, and which it so well delineates. The sleepy, eating, lazy, worthless, useless animal, which, lodged upon a green branch, would be content never to move therefrom, so it could there continually be fed, eat at ease, and slumber at will; and which indeed never leaves the branch till it hath destroyed it, and thus is compelled to move. This contemptible lump of matter well represents to us the man who lives only to eat and to drink; to indulge his appetite, to feast his flesh, to dose away his life in sleepy inactivity, and to consume himself (his nobler self, his soul) and his substance, in wretched indolence, and bodily indulgencies. Let him but sleep; cram his overcharged stomach; molest not his quiet; let him sit still, or saunter about, and yawn, and stretch himself, and he is at the very pinnacle of his wishes! useless and unprofitable. Dost thou not remember that thou art a man! that thou wast not born merely to breathe an animal life, *fruges consumere*; not merely, slothlike, to eat up the tree upon which thou art stationed: thine it is to cultivate that tree. Thou hast a soul, and it much behoves thee, by diligent care, to seek its future welfare: thou art a member of the community, and art called upon industriously to fill up the duties of thy station. Reason and Religion alike demand an exertion of thy faculties; and, to be a man, thou must labor, much more to be a Christian! For the spiritual life is compared to a warfare, to a journey, to

a race! How incompatible then is sloth with Christianity! and how disgraceful, both to religion and to himself, is the character of an idle Christian!

THE BEAVER, WITH REFLECTIONS.*

HAVING, in the preceding article drawn the picture of that ugly vice, Idleness, from the Natural History of the sloth; in this I shall attempt to delineate Christian Diligence, from the Natural History of the Beaver: an animal, in almost every respect, the reverse of the former.

The Sacred writers often send us to the brute creation for lessons of wisdom and of virtue: "Go to the ant, thou sluggard!" is the advice of Solomon; and for the same reason we may say, "Go to the beaver;" many of whose habits are not dissimilar to the ant's.

The beaver is a native of most of the northern parts of Europe and of Asia, but is most plentiful in North America; and there is reason to believe, that they were formerly found in Wales, particularly in Cardiganshire. The general length of this animal is about three feet; and its form thick and back round. Its front teeth are very strong; and it lives chiefly on the bark and leaves of trees. Its hair is very fine, glossy, and of a chesnut brown, sometimes nearly black; and is an important article in the manufacture of hats, &c.

The natural sagacity of this animal is very remarkable, especially in its social habits; living in an econo-

* See Buffon's Nat. Hist. and Bingley's Animal Biography, vol. 1.

my very similar to human society, and superior to what we sometimes see in the savage part of the human species. Capt. G. Cartwright, who resided fourteen years on the coast of Labrador, paid particular attention to them, and gives the substance of the following account:—

“The beavers live in general in associated communities, of two or three hundred; inhabiting dwellings which they raise to the height of six or eight feet above the water. They select, if possible, a large pond, and raise their houses on piles, forming them either of a circular or oval shape, with arched tops; which give them, on the outside, the appearance of a dome, whilst within they somewhat resemble an oven. The number of houses is, in general, from ten to thirty. If they cannot find a pond to their liking, they fix on some flat piece of ground with a stream running through it. In making this a suitable place for their habitations, a degree of sagacity and intelligence, of intention and memory, is exhibited, nearly equal to that of some part of the human race.

“The first object is to form a dam. To do this, it is necessary that they should stop the stream; and of course, that they should know in which direction it runs. This seems a very extraordinary exertion of intellect, for they always do it in the most favorable place for their purpose, and never begin at a wrong part. They drive stakes, five or six feet long, into the ground, in different rows, and interweave them with branches of trees, filling them up with clay, stones, and sand; which they ram so firmly down, that though the dams are frequently 100 feet long, Capt. Cartwright says, he has walked over them with the greatest safety.

These are ten or twelve feet thick at the base, gradually diminishing towards the top, which is seldom more than two or three feet across. They are exactly level from end to end, perpendicular towards the stream, and sloped on the outside, where grass soon grows, and renders the earth more united.

“The houses are constructed with the utmost ingenuity, of earth, stones, and sticks cemented together, and plastered on the inside with the greatest neatness. The walls are about two feet thick; and the floors so much higher than the surface of the water, as always to prevent them from being flooded. Some of the houses have only one floor, whilst others have three. The number of beavers in each house is from two to thirty. These sleep on the floor, which is strewn with leaves and moss; and each individual is said to have his own place. When they form a new settlement, they begin to build their houses in the summer; and it costs them a whole season to finish the work, and lay in their winter provisions, which consist principally of bark and the tender branches of trees, cut into certain lengths, and piled in heaps under the water. The houses have each no more than one opening, which is under the water, and always below the thickness of the ice. By this means they are freed from the effects of frost.”

How truly may we say, the Lord “teacheth the beasts of the field!” For what but his wisdom could give such sagacity to these animals? Their buildings are indeed extraordinary; and it is well worthy of observation, that whatever is done by animal sagacity, is even more correct than the labors of human skill.

"He makes the spider parallels design,
Sure as Demoiselle, without rule or line."

"At the head of one of the rivers of Louisiana, where he lived sixteen years as a planter; in a very retired place, M. Du Pratz found a beaver dam. Not far from it, but hidden from their sight, he and his companions erected their hut, in order to watch the operations at leisure. They waited till the moon shone pretty bright; and carrying branches of trees in their hands, to hide themselves behind, they went with great care and silence to the dam. He then ordered one of the men to cut, as silently as possible, a gutter, about a foot wide, through it," and immediately afterwards to run to the hiding-place.

"As soon as the water through the gutter began to make a noise (says our writer) we heard a beaver come from one of the huts and plunge in. We then saw him get upon the bank, and distinctly perceived that he examined it. He then, with all his force, gave four distinct blows with his tail, and immediately the whole colony threw themselves into the water and came upon the dam. When they were all assembled, one of them appeared, by muttering, to issue some kind of orders, for they all instantly left the place, and went out on the banks of the pond in different directions. Those nearest to us were between our station and the dam; and therefore we could observe their operations very plainly. Some of them formed a kind of mortar; others carried this on their tails, which served as sledges for the purpose. I observed that they put themselves two and two; and that each of these loaded the other. They trailed the mortar, which was pretty stiff, quite

to the dam, where others were stationed to take it; these put it into the gutter, and rammed it down with blows of their tails.

"The noise of the water soon ceased, and the breach was completely repaired. One of the beavers then struck two blows with his tail, and instantly they all took to the water without any noise, and disappeared."

What an admirable lesson is here of Christian watchfulness and Christian diligence! What zeal, what activity, what caution, do these sagacious animals discover! The beginning of "all sin," as well as strife, "is like the letting out of water;" but were we as wise as these creatures; how anxious should we be to discover and to stop every inlet of temptation! and how diligent to repair every damage introduced by sin!

Let the watchmen upon the walls of Zion learn a useful lesson from this animal. Instead of making breaches in her walls, by hostilities among themselves, let them ever be on their guard to heal those made by the common enemy.

What a lesson of subordination have we also here! Nature teaches them the necessity of government to the very being of society; instead, therefore, of contending who shall rule, they emulate each other in promptitude of obedience.

The next day after the before-recited circumstances, to gratify a cruel curiosity, M. Du Pratz relates, he shot one of these admirable creatures, and, by the report of his fire-arms, drove the others to seek shelter in the woods; which gave him and his party full opportunity to examine the structure of their habitation, and their stores; of which he gives the following account:

Under one of the houses he found fifteen pieces of wood; with the bark in part gnawed off, apparently intended for food: and round the middle of this house, which formed a passage for them to go in and out at, he found no less than fifteen different cells. These habitations were made by posts placed slanting upwards to a point; and in the middle was the floor, resting firmly on notches in the posts.

Here we see the Beaver, like the Ant, is taught economy as well as industry; and to provide, while the season permits, against the severe frost which fastens them within their habitations, and prevents their seeking more. Surely, this should remind us of that important maxim of our Divine Master, to "work while it is day," because "the night cometh, when no man can work!"

The harmony in which these creatures live, with one common stock of provisions, is another useful lesson for us, both as men and as Christians. "Behold, how good and pleasant it is for brethren to dwell together in unity!"

It is remarkable, however, that there are some Beavers who live in solitary holes by themselves, and are called Hermits; whether these have been crossed in their affections; or are in a state of widowhood, or whether they have for some crime been banished from their colony, is unknown; but as they are all distinguished by a black mark, called a saddle, upon their backs, it should rather seem, they are somewhat different in their species.

They bring forth their young towards the end of June, and generally have two at a time, which are, nine

times out of ten, a male and a female. These continue with their parents till they are full three years old; when they pair off, and form houses for themselves. If, however, they are undisturbed, and have plenty of provisions, they remain with the old ones, and thus form a double society.

We cannot wonder that such sociable animals as the Beavers are, should also exhibit great attachment to each other. Two young ones that were taken alive, and brought to a factory in Hudson's Bay, were preserved for some time, and thrived very fast, till one of them was killed by an accident. The survivor instantly felt the loss, and abstained from food till it died.

Instances have occurred of Beavers having been perfectly domesticated. Major Roderfort, of New York, related to Professor Kalm that, he had a tame Beaver above half a year in his house where he went about, quite loose, like a dog. The Major gave him bread, and sometimes fish, of which he was very greedy. As much water was put into a bowl as he wanted. All the rags and soft things he could meet with, he dragged into the corner where he was accustomed to sleep, and made a bed of them. The cat in the house, having kittens, took possession of his bed; and he did not attempt to prevent her. When the cat went out, the Beaver often took the kitten that was preserved, between his fore-paws, and held it to his breast to warm it, and seemed to doat upon it. As soon as the cat returned he always gave her the kitten again. Sometimes he grumbled; but never did any harm, nor attempted to bite.

Similar instances of attachment, apparently unnatural, have been often observed among the brute creation; but the principal circumstance which seems to render this account doubtful is, Captain Cartwright asserts, the Beaver will not eat either fish or any animal food. The contrary has been asserted, however, by Buffon; and perhaps both assertions may be founded in fact, as it relates to different species, or in different circumstances. It is even possible, that a domesticated animal may be taught to love food, for which, in its wild state, it had no relish.

Such instances of extraordinary friendship and affection among different species of the brute creation, should at least teach us humanity and gentleness to them. "A merciful man is merciful to his beast." And cruelty is so far from being compatible with Christianity, that it sinks a man below the dignity of his species; yea, there is no animal in the creation that is so brutish.

I would only add, that the Beaver is also a most useful creature. Its skin is so important an article of commerce, that the hunting of it is a profession; and the Hudson Bay Company have sold above 50,000 skins at one sale. Its flesh is esteemed good for food; and besides, the inguinal glands of these animals generally produce two ounces of castor, a medical substance, the value of which is well known. And does not Providence, in making the creatures thus valuable to us, teach us how we should make ourselves valuable to each other? Man is estimated in society as he makes himself useful by industry, economy, and benevolence: a Christian is most valuable, who, in addition to these virtues, studies the good of all around him, and is, like

Abraham, an advocate with God for the salvation of mankind.

THE ICHNEUMON, WITH REFLECTIONS.

THE Divine Psalmist tells us, that "The works of God are sought out, of all them that have pleasure therein:" and such discoveries must be doubly sweet, when, in addition to the gratification of our innocent curiosity, as it respects the works of Nature, we are enabled to discover traces of the Divine wisdom and goodness in their formation and economy; and it is assuredly our own fault if these escape us in any individual subject of inquiry.

The Ichneumon is a native of Egypt, Barbary, and the Cape of Good Hope. Its length, from the tip of the nose to the end of the tail, is from twenty-four to forty-two inches, of which the tail takes near the half. Its color is pale reddish grey, each hair being mottled with brown or mouse color. The eyes are of a bright red, the ears almost naked, small and rounded, and the nose long and slender. The tail is very thick at the base, from whence it gradually tapers almost to a point, where it is slightly tufted. The hair is hard and coarse; and the legs are short.

In Egypt, the Ichneumon is considered as one of the most useful and inestimable of animals; being an inveterate enemy to the serpents, and other noxious reptiles, which infest the neighborhood of the torrid zone. It attacks, without dread, that most fatal of serpents, the *Cobra di Capello*, or Hooded Snake; and,

when it receives a wound in the combat, instantly requires, and is said to obtain an antidote from some herb; after which it returns to the attack, and seldom fails of victory. It is a great destroyer of the eggs of crocodiles, which it digs out of the sand; and even kills multitudes of the young of those terrible creatures. It was for this reason that the ancient Egyptians ranked the Ichneumon among their deities.

It is sometimes domesticated, and kept in houses in India and Egypt, where it is found more useful than a cat in destroying vermin. It is easily tamed, is very active, and springs with great agility on its prey. It will glide along the ground like a serpent, as if without feet. Sometimes it sits up like a squirrel, and eats with its fore feet; catching any thing that is flung to it. It is a great enemy to poultry; and will feign itself dead till they come within its reach. It is said to be extremely skilful in seizing the serpents by the throat, in such a manner as to avoid receiving any injury. Lucan has beautifully described the address of this animal in conquering the Egyptian asp:—

“Thus oft th’ Ichneumon, on the banks of Nile,
Invades the deadly Aspic by a wile.
While artfully his slender tail is play’d,
The serpent darts upon the dancing shade;
Then, turning on the foe, with swift surprise,
Full on the throat the nimble seizer flies.
The gasping snake expires beneath the wound;
His gushing jaws with pois’nous floods abound,
And shed the fruitless mischief on the ground.”

I had (says M. d’Obsonville) an Ichneumon very young, which I brought up: I fed it at first with milk; and afterwards with baked meat, mixed with rice. It

soon became even tamer than a cat; for it came when called, and followed me, though at liberty, into the country.

One day I brought to him a small water serpent alive; being desirous to know how far his instinct would carry him against a being with which he was hitherto totally unacquainted. His first emotion seemed to be astonishment mixed with anger, for his hair became erect; but, in an instant after, he slipped behind the reptile, and, with a remarkable swiftness and agility, leaped upon its head, seized it, and crushed it between his teeth. This essay, and new aliment, seemed to have awakened in him his innate and destructive voracity, which, till then, had given way to the gentleness he had acquired from his education. I had about my house several curious kinds of fowls; among which he had been brought up, and which, till then, he had suffered to go and come unmolested and unregarded: but, a few days after, when he found himself alone, he strangled them every one, ate a little, and, as appeared, had drank the blood of two.

In a wild state, the Ichneumon is said principally to frequent the banks of rivers; and, in times of flood, to approach the higher grounds and inhabited places, in quest of prey. It is reported to swim and dive occasionally, in the manner of an otter, and to continue beneath the water for a great length of time. Its voice is very soft somewhat like a murmur; and, unless it is struck or irritated, it never exerts it. When it sleeps, it folds itself up like a ball; and is not easily awaked.

These animals are short-lived, but grow very rapidly. In temperate climates, they cannot, without great

difficulty, be either reared or preserved. Whatever care be taken, the frost incommodes them; and they generally fall a victim to the change.

In the history of rapacious animals, nothing is more observable than the economy of Divine Providence; which, while it gives existence to millions of this class of being, by implanting antipathies against each other, prevents the inordinate increase of any one species, preserves an equilibrium among them, and prevents the destruction of either, and especially of mankind. But our design, in the insertion of articles of this nature, is, not merely to convey natural information, but also to lead the ideas of our readers to subjects more spiritual and important.

The first reflection occurring to a spiritual mind, on the perusal of the above account, will arise from the natural enmity between the Ichneumon and the Serpent; and the dexterity of the former in the destruction of the latter. How forcibly does this bring to recollection the first great mystic promise of salvation, given in Paradise: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The wonderful instinct of the animal, in flying to its antidote, suggests also to the Christian, a very useful hint in all his engagements with his subtle enemy,—to fly to the only tree which antidotes his venom, and heals the wounds of conscience: "The accursed tree has blessings in it;" and the very leaves of it are salutary to the nations of the redeemed.

The serpent, we may farther remark, though the most sagacious of the brute creation, is yet vulnerable in its head; so that, among animals, as among mankind,

"The wise are taken in their own craftiness;" and this remark is as fully applicable to the Old Serpent, the Devil, as to any of the venomous generation.

Lastly, The anecdote related by M. d'Obsonville suggests another lesson. The powers of education may go far to civilization, accompanied by an obliging temper, may be mistaken for the effects of grace; but let the suitable temptation come, without grace to resist it, and, like the ferocious disposition of the Ichneumon, the depravity of human nature instantly appears.

THE INDUSTRY OF THE ANT IMPROVED.

THE wise man, who was a great natural philosopher, directs us, under the inspiration of the Holy Spirit, to observe the Ant, which is indeed a curious creature, well worthy of our notice. The head is large, adorned with two horns, each having twelve joints; its eyes are protuberant and pearly; it has jaws indented like a saw with seven little teeth, which exactly correspond, opening sideways very wide, so that it can grasp and carry bodies of four times its own bulk and weight. The head, breast, and belly; or tail, are joined to each other by a very slender ligament. The tail is furnished with a sting, from which it emits, when provoked, a poisonous liquid, which occasions pain and swelling.

Upon opening an ant-hill, we may perceive these busy creatures carrying in their mouths, and securing with great solicitude, small whitish bodies, usually called their eggs, but which are, in fact, ants in their *aurelia* state, each encompassed with an integument of its

own spinning. The parents's concern for these is so strong, that when alarmed, they instantly run away with them; and will sooner die than leave them.

Every ant's nest has a strait hole leading into it, about the depth of half an inch; which afterwards runs sloping downwards to the public magazine, where the grains they collect are stored up; to prevent the growth of which, they bite out the germen or bud. This is their constant practice; and if their corn be examined, no bud will be found in it, nor will it grow if sown in the earth. There is another inconvenience, however, which they have a curious method of preventing. Were the grain to continue in a moist place under ground, it would rot, and be unfit for their food. They therefore gather small particles of earth which they bring out of their holes, and place them in a heap to dry in the sun. They next bring out their grain in the same manner to dry it; but this they never do, unless the weather be clear and the sun hot; but when both are favorable, they perform it almost every day.

A gentleman once found a nest of ants in a box of earth, placed out of a two pair of stairs window, from which they made excursions both upwards to the top of the house, where some corn lay in a garret, and downwards into a garden, that was overlooked by the window. Notwithstanding this great distance, none of them ever returned empty, but each brought a grain of wheat or oats, a small seed, or even a particle of dry earth, if nothing else could be got. Some travelled to the end of the garden, and with prodigious labor, brought heavy loads from thence. It required four hours to effect this work; so that a poor ant seemed to

labor as hard as a man who should carry a heavy load twelve miles a day.

The pains they took to carry grains of corn up a wall to the second story, climbing all the way with their head downwards, must be exceeding great. Their weariness appeared, by their frequent stopping at the most convenient places; and some appeared so fatigued, that they could not reach their journey's end: in which case, it was common to see the strongest ants, which had carried home their load, come down again, and help them. Sometimes they were so unfortunate, as to fall down together with their burdens, when just in sight of home; but when this happened, they seldom lost their corn, but carried it up again. One has been observed to fall in this manner three times successively, yet she never let go her hold, but renewed the attempt; till at last, her strength utterly failing, she was obliged to stop, and another ant assisted her to carry home her load to the public stock.*

How wonderful is the sagacity of these little creatures! How commendable their care, diligence, and labor! How generous their assistance of each other, their public virtue, which is never neglected for the sake of private interest! But O, how wonderful is the God who formed these curious creatures, and from whom all their sagacity proceeds! What a lesson do they teach us! and what a reproof do they give us! well expressed by that sweet singer of Israel, Dr. Watts:

* Some English naturalists deny that ants form any magazine of provisions for winter in that climate; but admit it may be true in other countries.

"The little Ants for one poor grain,
 Labor, and tug, and strive,
 But we, who have a heav'n t' obtain,
 How negligent we live!"

THE ROE. CANTICLES ii. 17.

It is no reflection on our translators, to say that they were, in some instances, mistaken, especially in names and circumstances, which were in their time very imperfectly known; but have since been more accurately ascertained. It is now, I believe, pretty generally admitted, that the animal above alluded to, is not the *roe* (which is foreign to that climate) but the antelope, or rather *gazelle*, by the Hebrews called the *zabi*.*

Buffon, who has consulted all the best authorities, gives us the following particulars on this subject: "The *gazelle* is about the size of the fallow deer, which it also resembles in the texture of its coat; but its color is a reddish brown. Its horns are curiously bent and annulated, permanent, but not solid; and it has a tuft of hairs on its fore legs."

These creatures divide the hoof, and are therefore clean, according to the Jewish law; and their flesh is so much esteemed for food, that they composed a part of the daily provisions for Solomon's household.† They are gregarious, generally going in flocks; but very shy, and so swift of foot, that they cannot be taken in hunting without the assistance of the falcon. They often graze upon the plain at night; but return to their

* See Dr. Shaw's Travels, p. 414, &c.

† 1 Kings iv. 23.

native mountains (at least the species we are describing) early in the morning.

The eyes of this creature are so remarkably full, bright, and piercing, that the Turkish and Arabian poets frequently allude to them, in complimenting their fair ones.*

So much for the natural history of this animal. But why is the great Redeemer represented under this metaphor? Without descending to minuteness, or multiplying particulars, I will suggest two or three points of resemblance.

1. The amiable qualities of the *gazelle*, such as cleanness, gentleness, modesty, &c. (which very much resemble those of the Lamb) give us the outline of his character, who was "holy, harmless, undefiled, and separate from sinners."

2. Christ's defenceless state, and exposure to persecution and death, point us to "the Lamb of God, which taketh away the sins of the world."

3. But its swiftness seems a principal circumstance here alluded to, as representing the alacrity and readiness with which our gracious Redeemer came down from heaven for the salvation of his elect; and the promptitude with which he still comes, in seasons of difficulty or distress, to the assistance of individual believers.

"O'er hills of guilt, and seas of grief,
He leaps, he flies, for our relief"

* Sir W. Jones's Persian Gram. p. 71.

THE FOX, OR JACKALL.

MANY circumstances have led to the suspicion, that the *fox* mentioned in the Scriptures, was of a different species from those in Europe, and particularly in England. Those foxes, for instance, are not gregarious; but those of Palestine are described, as going in troops (whence Sampson caught 300 of them) as remarkably ravenous, and destroying every thing before them. Now by the accounts of eastern travellers, the jackall (or chacal) answers exactly to these characters; and as the true fox is very rarely seen in those countries, there can be little or no doubt but the jackall is the animal called in the Old Testament *shual*, in the New, *αλοπηξ*, and in both rendered *fox*.

The jackall, however, is of two species, commonly distinguished as larger and smaller; the latter of which is called by Buffon and others, the jackall *adive*; and bears the nearest resemblance to the fox, being about the same size and color. Perhaps both kinds may be alluded to by the author of Canticles:* “Take for us the foxes (or jackalls) the *little* foxes (or jackalls *adive*) that destroy the vines;” the latter chiefly infesting the gardens and the vineyards.

They do not mention large troops of these animals; and Sampson caught 300 of them in wheat-harvest (that being the season when they are most plentiful;) and tying them tail to tail, with firebrands between them, sent them into the cornfields and vineyards of the Phi-

* Chap. ii. 15.

listines;* where they love to run, and where they must do immense damage in that dry season, when the eastern herbage will catch like tinder, and blaze like tow.

Ezekiel compares the false prophets of Israel to foxes, *i. e.* jackalls in the deserts, where they make a great noise, chattering and howling, and devour every thing that comes within their reach.† So these impostors were continually prating, "The Lord saith," and "Thus saith the Lord," when he had not spoken by them; and, instead of "healing the breaches of the people," were like the jackalls, especially the larger sort, who broke down the fences, and destroyed the hedges.

The Psalmist, speaking of his enemies,‡ says, "They shall be a portion for *foxes*:" which exactly agrees with the character of the larger jackalls, who, according to the accounts of travellers, tear up the graves and devour the putrid bodies; whence the inhabitants love to bury deep, or in the lower parts of the earth.

Our Lord compares Herod to a *fox*, as the text is commonly understood; but the jackall is a much juster emblem of a tyrant, as being equally artful and insidious, but more cruel and blood thirsty. But does not this sound extremely harsh from the lips of the Lamb of God? Let it be remembered, he spake in his public character, and as one having authority. He was the Great Prophet of the church, and Herod was a persecutor. He was the true King of Israel, and Herod was an usurper. The Lamb of God is also the Lion of the tribe of Judah.

* Judges xv. 4, 5.

† Ezek. xiii. 4.

‡ Ps. lxxiii. 10.

ADDRESS TO A MOTH DESTROYED BY A CANDLE.

LET me, poor victim, from thy fate,
A grateful lesson learn,
While I contrast thy mournful state
With mine, a fellow worm.

A creature thou, no more am I:
One God created both,
Who holds me here has bid thee die,
Alas, my brother moth!

Thy deadly foes too, foes to me,
Closely pursue me still;
And in thy dreadful end I see
My own, if I'd my will.

Befrighted reason dimly kens
Mount Sinai's awful blaze,
While instinct and misjudging sense
Incline me to its rays.

Once courting hell with ev'ry breath,
Each day I flutter'd nigh'r;
Hover'd around the specious death,
Nor dream'd, like thee, 'twas fire.

Thus far, poor fellow flutterer,
Our kindred fortunes run;
'Tis grace, my soul, divides us here:
Then say what grace has done!

A blood-ting'd beam from Calvary
With sweet coercion came,
Cleft the deep gloom, engag'd my eye,
And drew me from the flame.

Soft whispers bade me, "Flee the fire;"
 And this my dawning sun
 Would carry on, as he rose high'r,
 The change he had begun.

Thus undeceiv'd by sov'reign grace,
 By grace empow'r'd to flee,
 I'd shew to all that Savior's face,
 So freely shewn to me.

As once to thee, to all I'd cry,
 "Behold the open door:"
 "Turn ye, Oh turn! why will ye die?"
 But I can do no more.

As neither window open thrown,
 Nor warning voice could bring
 That day which could attract alone
 Thy self-devoted wing;

So vain my voice, my efforts vain,
 Till Jesus deigns to shine;
 Who says, "ye must be born again,"
 Declares the work divine.

THE SEASONS.

ON WINTER.

Fond man,
 Behold thy pictur'd life! pass some few years;
 Thy flow'ry spring, thy ardent summer, thy
 Sober autumn fading into age; and
 Pale concluding winter comes at last
 And shuts the scene!

So sung one of the sweetest British bards: and shall he
 sing in vain? Ah no; let us in contemplating the pres-

ent gloomy season, lift up our hearts to the God of mercy, and beg his assistance to keep our souls from coldness and barrenness. Cheerless is the winter, but let not our hearts be cheerless; for in winter was the God of our salvation born: perhaps to shew us when in the depth of affliction, when we blindly think that all things are against us, and when all hope of being saved is lost, that we have an all-wise and an almighty Savior; but his ways are not our ways, nor his thoughts as our thoughts. The north wind blows bleak; black looks the atmosphere; all Nature seems to lower; all Nature seems to frown! If winter wears so unpleasing an aspect to those who are in plenty, what must it wear to the houseless child of want! What must be the feelings of that mother who has neither warmth nor food to impart to her children? What the sensations of that man who, through the hardness of the times, cannot procure bread for his family! Ah, my friends, that mother's feelings are as exquisitely formed for maternal sensibility as your own: that man's heart is as affectionate as the fondest father's, the tenderest husband's: and shall such

"Solicit the cold hand of Charity!

"To shock us more,---solicit it in vain!"

I know the hand of the Christian is open: the heart of the philanthropist expands at human misery. But O, ye sons of festive mirth; ye daughters of thoughtless gaiety, can you exclude all feelings from your hearts as easily as you do the cold from your habitations! When you sit in plenty, surrounded by every elegance, even to luxuriance, can you wish to think of the poor?

You feel not the northern blast, you feel not the chill of poverty; but hundreds of the children of God feel it: and this commandment have we from him, "that he who loveth God, love his brother also," John iv. 21.

"But little think the gay licentious throng
Whom pleasure, pomp, and affluence surround.
Ah, little think they, as they dance along,
How many feel this very moment death,
And all the sad variety of woe!"

THOMPSON.

But though they feel not the inclemency of winter skies, they will one day feel the chill hand of death. It will be vain then to wish they had their time again. With what horror will they then recollect these words—For "with the same measures that ye mete withal, it shall be measured to you again!"

Then while life is lent, be emulous of the god-like virtue of diffusing to others the blessings and comforts you enjoy.

This gloomy season is a proper emblem of our natural state by sin—as the succeeding spring is of our conversion and renovation by grace Divine. Then we may say with the Church, "The winter is past,—the rain is over, and gone." To those who have experienced this happy change, all the successive seasons are full of mercy; and they can see the bounteous hand of their God in all the varieties of the revolving year. The grace of Christ in the heart, and the blood of atonement sprinkled on the conscience, will give joy in the midst of Nature's gloom, and peace amidst all her tempests.

Though the present season is gloomy and freezing, and Nature seems inanimate, let not the freezing influence extend to our hearts. But O, that zeal and love may enkindle in our bosoms, and display itself in love to God and man: remembering these words of our Lord, "For as much as ye did it unto the least of these my brethren, ye did it unto me."

God will restore what you resign,
Or grant you blessings more divine.

LINES WRITTEN AT THE CLOSE OF THE YEAR.

BY W. COWPER, ESQ.

THANKLESS for favors from on high,
Man thinks he fades too soon!
Tho' 'tis his privilege to die,
Would he improve the boon.

But he, not wise enough to scan
His best concerns aright,
Would gladly stretch life's little span
To ages—if he might.

To ages! in a world of pain,
To ages! where he goes,
Gall'd by Affliction's heavy chain,
And hopeless of repose.

Strange fondness of the human heart,
Enamor'd of its harm!
Strange world, that costs it so much smart,
And yet has pow'r to charm.

Whence has the world its magic pow'r?
Why deem we death a foe?

Recoil from weary life's best hour,
And court a longer woe?—

The cause is conscience—Conscience oft
Her tale of guilt renews;
Her voice is forcible, tho' soft;
And dread of death ensues.

Then anxious to be longer spar'd,
Man mourns his fleeting breath;
All evil then seems light, compar'd
With the approach of death!

'Tis judgment shakes him! there's the fear
That prompts his wish to stay;
He has incurr'd a long arrear,
And must despair to pay!

Pay! Follow Christ, and all is paid,
His death your peace ensures;
Think on the grave where he was laid,
And calm descend to yours.

*But when shall spring visit the mouldering urn?
Oh, when shall it bloom on the night of the grave?*

Al! cease from complaining, the moment is nigh,
When Death, the great monarch, for ever shall die!
When Nature's fair seasons no more shall return,
O then shall Spring visit the mouldering urn!
Then Heav'n's brightest Sun shall resplendently rise,
Dissolve this fair fabric of earth and of skies;
From silence and darkness triumphantly save,
And gloriously shine on the night of the grave!

ON THE SPRING.

ALL hail, delightful season! thy approach seems to gladden every heart, and breathe new life into every bosom! before thy presence the shadows fly, the wintry glooms recede, and the whole face of Nature puts on a cheerful smile. The little hills and fruitful vales rejoice, the forest glows with renewed verdure, and the gardens and orchards array themselves in their gayest attire and most variegated tints; while the sweet songsters of the woodlands warble forth their liveliest notes, as if to testify their joy at thy appearance. Delighted, I wander amidst this profusion of beauties; and to Reason's ear each seems to whisper as I pass along, "In me behold the wisdom, power, and goodness of the adorable Creator; and let me be a channel through which thy thoughts may ascend to him with mingled emotions of gratitude, admiration, and love!"

How reviving are the warm and invigorating beams of the sun! No longer obscured by unwholesome mists and floating vapors, it appears to have acquired fresh splendor, and to shine with brighter lustre than ever! How can we enough magnify the Power that at first formed, and still preserves that immense luminary! and so amply supplies it with light and heat, that, although it has been constantly emitting both for nearly 6000 years, it still remains unexhausted and unimpaired! What should we do without it? Were there no sun our fields and meadows would be barren, our lakes stagnant, our world a continual scene of darkness and dismal gloom, and our lives, if indeed we could live at all, melancholy and comfortless! Let us then hail the

resplendent planet to which we are so greatly indebted! Rather, let us adore the exalted Being who commissioned that planet to confer upon us so many benefits, and of whose glory its most effulgent lustre is but a faint emanation!

But there is another Luminary of far greater importance to the moral world; a brighter Sun, whose beams irradiate the soul, and infuse gladness into the heart of the believer, in whose light we see light; and who is the grand source, the inexhaustible Repository of spiritual life, health, and joy! O thou Divine Sun of Righteousness! bright image of thy Father's glory! shine into my bosom, and let me feel the full efficacy of thy vivifying influence! dissolve the ice that chills my affections, and let them flow forth in lively ardor towards thy blessed self! dispel the mists that darken my understanding, and enable me clearly to see, and distinctly to comprehend the beauties of thy person and the excellencies of thy gospel! and, O let thine enlivening rays, in conjunction with the gentle gales of the celestial Spirit, cause the spices to flow forth, and the plants of grace to grow and flourish in my soul, that it may become, in some measure, a suitable habitation, in which my Lord may condescend to take up his constant residence!

I shall be enabled to look forward with triumphant expectation to another, a far more glorious and delightful spring, when this body, after having lain for a time in the cold and dreary regions of the grave, shall awake up in the likeness of my ever blessed Redeemer; and rise to join its former companion in the blissful realms of life and immortality! Then shall no chill-

ing damps, no wintry storms, no gloomy nights, be ever known again; but soul and body re-united, shall enjoy a cloudless day, a perpetual spring, an uninterrupted sunshine for ever and ever! What shall be my chief delight in those climes of bliss? O, my ever-blessed Jesus, among all the enchanting representations which are given in thy word of the employments of that happy state, none appears to me half so desirable as that of lying low at thy feet, glorifying thy name, and ascribing all my salvation to thy free grace and dying love! Crowns, sceptres, and kingdoms; streets paved with gold, and walls of precious stones, have but few attractions for me; but to behold thy smiles, to gaze on thy beauty, to hear thy gracious words, and to serve thee without any mixture of imperfection or weariness for ever! This, this is life eternal! this is heaven and happiness indeed!

ODE TO MAY.

HAIL! loveliest of thy sister train
Of months that dance around our sphere,
Thy sweet return I greet again,
And welcome thee with heart sincere:
With jocund voice thy praise I sing,
Fairest of months, and Queen of Spring!

The fields, beneath thy sky serene,
Now coats of loveliest verdure wear,
Late russet hills are clad in green,
The groves with foliage thick appear,
And flowers of various hues adorn
The vales, and blossoms deck the thorn.

The gardens, like a blooming bride
Just ready for the bridegroom's arms;
Stand deck'd in all their flow'ry pride—
In all the lovely Flora's charms,
And to th' enraptur'd eye convey
The captivating power of May.

The feather'd songsters of the grove,
In notes melodious, loudly sing,
And fill with harmony and love
The blooming bosom of the Spring;
Whilst buzzing insects join the lay,
And welcome the return of May.

The num'rous herds in merry mood
Now gambol o'er the flow'ry plain,
Now clip with joy the balmy food,
And triumph in thy pleasing reign:
Reptiles too feel themselves grow strong,
And gamesome creep the earth along.

Nor idle are the finny brood,
They skim with joy the liquid way,
And as they glide along the flood
Grow vig'rous from the beams of May;
They sport upon the cascade's side;
Then dance adown its foaming tide.

Lo! all creation smiles around,
Enamor'd of thy gentle sway;
Hills, valleys, flocks, and birds resound
Thy charms—O ever blooming May!
And the high praise of God benign,
Who gave thy sun serene to shine.

Thus, while the various creatures pay
The grateful tribute of their love,

Let mortals join the heav'nly lay;
 The whole angelic host above
 Will listen to the song divine,
 And, pleas'd, in the grand chorus join.

O Jesus! string my unstrung lyre,
 Infuse into my soul thy grace,
 Fill me with that seraphic fire
 Which burns in them who see thy face;
 The fire of love, which shall survive
 The wreck of worlds, and ever live.

Then of Jehovah's pow'r I'll sing,
 Who spreads abroad the wintry skies,
 Causes the blooming sweets of spring,
 And summer's rip'ning grain to rise;
 And gives to autumn all his store,
 And life to *me* who now adore.

TO THE SWALLOW.

A SONNET.

I ~~bid~~ thee welcome, herald of the spring;
 Well pleas'd to trace thy many-circling flight:
 If not one twitt'ring bird may summer bring,
 Let not our northern cold your race affright.
 Say, if from southern climes thy weary'd wing
 Has born thee, voyager, through the trackless air?
 Or, do your tribes to rocks in clusters cling?
 Spend you in ponds the months of Winter drear?
 Or, torpid, do you doze the months away?^{*}
 Where, curious man, that traces worlds on high,

* Referring to the different hypotheses of philosophers respecting swallows.

And tells the stars that glitter in the sky,—
Where Swallows pass the Winter cannot say.
Philosophy inquires in vain.—I ask no more.
Your silence bids me Nature's God adore!

THE LITTLE SHEPHERD BOY.

ONCE more I quit my winter bow'r,
And hasten pleas'd away,
While sweet content crowns ev'ry hour,
And brightens all the day.

Onward I trip with cheerful spee
To yonder smiling plain,
And whistling with my tuneful reed,
I call my fleecy train.

My little dog, how willing he
Runs all the country o'er,
Performs his duty faithfully,
And then trips on before.

Soon as the cheering sun is up,
The tuneful lark begins;
Well pleas'd to hear, I gladly stop,
To listen while he sings.

All Nature's works, with one accord,
Some grateful tribute pay;
And fain would I adore the Lord,
And louder sing than they.

Oft am I fill'd with peace and joy;
How good the Lord's to me!
O! do then bless a *Shepherd Boy*,
Who wants to sing of Thee.

Where'er I turn my raptur'd eyes,
How charming is the scene!
Mountains aspiring to the skies,
And vallies cloth'd in green!

Thou feedest all my num'rous flock,
Extend thy care to me;
They drink the cooling water brook;
But give me drink from thee!

Each morn I call them out to feed
Beside the sparkling rills;
But feed my soul with food indeed
From the eternal hills!

Oft, as oppress'd with sleep I lie,
With pining hunger bold
A prowling enemy comes by,
And robs my little fold.

But thou, great Shepherd, canst not sleep,
Nor drowsy be like me;
So that no foe can steal a sheep
Eternally from thee.

Then let my humble voice resound,
To thee my strains belong,
So shall the vallies catch the sound,
And echo back the song.

And oft as this is my employ,
Jesus shall be my theme;
He dy'd to save a *Shepherd Boy*,
And I will sing of Him.

A MORNING WALK.

EARLY in the month of June, I rose one morning before my customary hour; and not being particularly engaged, treated myself with a rural walk. Nature was inexpressibly beautiful; the heavens and the earth were full of their Maker's glory, and every object I beheld inspired me with wonder and joy! The scenes with which I was every where surrounded possessed every power to charm; and only absolute despair could survey them undelighted. After walking till I was weary, I came to a valley, in which I rested. The sun having exhaled the moisture, I sat down on the grass and indulged the following meditations:—

In the course of my walk I had ascended a very lofty hill; and taken a view of the neighboring country; vast dimensions of the sky, and extensive tracts of land presented themselves to my view; long did my eyes travel in every direction, and exult in the immensity of the surrounding prospects. But I am now in this humble vale, and can extend my views no further than its contracted limits. I can also remember the time when I was happy in religion; I enjoyed my interest in the love of God, and anticipated the fruition of eternal pleasure. From Christianity I derived the firmest supports, and the most exalted delights. Reflecting on the Divine perfections, and looking forward to the joys of heaven, I felt my cares lighten,—the world lose its attraction in my view,—I sustained the trials of life without depression; and even the solemnities of death itself I contemplated without despair. My prospects were pleasing; and my situation was comfortable; but those

sacred felicities, and those blissful periods are now no more!—my mind is involved in darkness and perplexity; I deplore my unhappy state, and reflect upon my departed pleasures. “Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness.” But changes are not peculiar to a solitary individual; millions who once stood, proud and prosperous, on the tall eminence of prosperity, are now in the gloomy valley of affliction and woe. Noblemen have been stripped of their possessions, and reduced to wretchedness and want; kings have been forced from their thrones, and levelled with their meanest subjects; men of all ranks have proved the instability of earthly comforts, and have known their brightest sun go down at noon. Of these remarks I perceive the importance, and feel the salutary tendency; created good shall no longer be the centre of my dependence: whatever earth can afford is frail as the *morning flower*, and fleeting as the *passing wind*. For all my temporal enjoyments, I will cherish constant gratitude; but for supreme happiness, I will apply to a higher source. In the service of God I will seek felicity that cannot be shaken by the storms of life, nor swept away by the floods of death: felicity as extensive as my desires, and as lasting as my existence.

My present situation convinces me of the impropriety of drawing conclusions from mere appearances. Were I here to judge merely from appearances, I should be ready to assert that this blooming vale and yonder scattered huts, are the whole of nature: but a moment's reflection tells me that this is a very small

part of creation; that beyond this confined spot are towns abounding with manufactories, palaces sparkling with grandeur, empires wealthy and spacious, innumerable multitudes of living creatures, and an astonishing extent of sea and land. In scarcely any case, merely by appearances, should determinations be made. Few are the objects which the human eye, from any post of observation, can distinctly survey. We see but in part. We look at the government of God; we view him regulating and managing the affairs of the world; but of his proceedings, only a few circumstances meet our eye. We are not sufficiently elevated, nor are our powers of vision strong enough to see the whole. There are hills and glens, countries and oceans, in the conduct of Deity which we have never seen, and which in time we never shall be able to explore. Circumscribed as our situation and faculties are, we should be careful that we draw no hasty inferences. Cool deliberation suspended opinion, profound humility, and unreserved submission to the Divine decisions, become our capacities and our state. Let man vigorously and rapidly move in the orbit of duty, but never let him start into the eccentric excursions of precipitate and foreign conclusion. I would not weaken the energies of ardent but modest inquiry. I would do all I can to spur the soul to application and discovery; while she is docile and humble, let her range through all the creation; let nothing check her researches but the extremities of universal existence; I wish only to obstruct her entrance into the regions of unwarrantable presumption. In humility, in holiness, in benevolence, and in usefulness, it is impossible to proceed too far;—on the evil of sin,

the advantages of Christianity, the infallible connexion between causes and effects, and on every thing which is plain and revealed, to pronounce is not arrogant, to decide is not criminal; but to determine on whatever can be only partially seen and imperfectly known, is to step into a province that belongs not to man. Certainly where reason cannot explain, where philosophy cannot penetrate, and especially where Revelation has been silent, we should pause and adore.

It is now morning. Three hours ago that darling luminary arose and dissipated the shades of night; in every direction he diffuses his splendor, and innumerable creatures rejoice in his beams; the birds honor him with their music, and the whole creation welcomes his rising; but the sun will soon finish his diurnal task, and retire to the chambers of the west; the skies will lose their lustre, and the clouds array themselves in doleful black; the birds forget their notes and hasten to their silent nests; the flocks be consigned to their pens, and the shepherd trudge home to his hut; the crowds of the city will be dispersed, and all the business of the day terminated: a general inactivity, and a deep silence will overspread the world. Striking emblem of myself, when I shall be overtaken by the night of death! I am now in the enjoyment of health, I experience the bounties of Providence, admire the beauties of nature, and feel the supports of religion: but in a little while I shall be involved in the shades of death! To my habitation and my garden,—to my pulpit and my study,—to my books and my walks,—to my relations and my friends, and to all my terrestrial pursuits, I must bid an everlasting farewell: death will lay a long embargo on my tongue,

disconcert my present plans and arrangements, and deprive me of all my earthly possessions. For that solemn event, how great should be my preparation! and, till it arrive, how eminent my piety: a thousand considerations should excite my diligence; but I hope nothing should induce me to despair. If the Savior be my friend, the dark valley will not be terrible; an exchange of worlds will not be disadvantageous; heaven will open to my view, and I shall rise to its happy fruitions. There, desire is crowned with enjoyment; hope expires in possession, and faith will be lost in sight! There, the sun no more goes down, spring never fades, and the absence of felicity is never lamented! Millions of delights encircle each mind, and immortality is the date of every joy."

A SUMMER'S MORN.

SWEET the beams of rosy morning,
Silent chasing gloom away;
Lovely tints the sky adorning,
Harbingers of opening day!
See the King of Day appearing,—
Slow his progress and serene;
Soon I feel the influence cheering
Of this grand and lovely scene!

Lovely songsters join their voices,
Harmony the grove pervades;
All in nature now rejoices,—
Light and joy succeed the shades.

Stars withdraw, and man arises,
 To his labor cheerful goes:
 Day's returning blessings prizes,
 And in praise his pleasure shows!

May each morn, that in succession
 Adds new mercies ever flowing,
 Leave a strong and deep impression
 Of my debt for ever growing!
 Debt of love, ah! how increasing!
 Days and years fresh blessings bring,
 But my praise shall flow unceasing,
 And my Maker's love I'll sing!

LINES WRITTEN DURING A STORM OF LIGHT- NING AND THUNDER.

*The voice of thy thunder was in the heaven; the lightnings lightened
 the world, Psalm lxxvii. 18.*

GREAT God! how awful is thy voice
 When rolling thunders roar!
 Thy lightnings flash a vivid flame:—
 I tremble, yet adore!

Hark! what tremendous peals resound
 Throughout the vault of heav'n!
 Sinners attend! no more deride,
 But seek your sins forgiv'n!

That lightning's flash may strike thy head,
 And stop thy mocking breath,
 With all thy guilt, and sins, and crimes,
 And crush thy soul in death!

But lightnings far more fierce and strong,
Will one day burn this world;
When God proclaims, that "Time's no more;"
And earth shall be dissolv'd!

Great God! how then shall I appear,
And stand before thy face?
I'll plead the Savior's pard'ning love,
And trust his sov'reign grace!

A THOUGHT ON THE RAINBOW.

SEE! how yon cloud obscures the day,
And darkness spreads around!
The fearful trav'ler speeds his way,
Lest storms his path surround!

But mark, the rainbow (cheerful sight!)
Now paints the gloomy sky!
The heav'nly *token* bends its light,
And cheers the trav'ler's eye!

Just so, Affliction's cloud we view,
As oft it gathers round;
The storm seems ready to pursue
The pilgrim it hath found!

But Faith lifts up her prayerful eye,
And sees a rainbow shine;
The cloud is ting'd with heav'nly die,
That sheds an hope divine!

THE UNCLOUDED SUN.

On the Motto to the Earl of Rosslyn's Arms.

Illæso lumine Solem.

Th' unclouded sun! While I survey
 Th' appointed ruler of the day,
 My spirit ardent cries,
 Enlighten, Lord, my darken'd mind;
 By Truth's bright beams I fain would find
 Salvation's blessed prize.

Th' unclouded sun! How it displays
 In its reviving, cheering rays,
 An image of my Lord!*
 O Sun of Righteousness arise,
 Revive, and cheer, and make me wise!
 Health to my mind afford.†

Th' unclouded sun; an emblem bright
 Of the approaching world of light,
 Without a dark'ning veil!‡
 Knowledge shall shine resplendent there,
 Nor clouds nor tempests interfere,
 But light and truth prevail.

Their Sun shall never more decline,
 But with unfading lustre shine
 Throughout eternal days!
 God is their "light and glory" too;
 His presence evermore they view,§
 And sing his worthy praise.

* *Psa.* lxxxiv. 11. † *Mal.* iv. 2. ‡ *Is.* lx. 19. § *Rev.* xxii. 4.

A SKETCH ON AUTUMN.

THE spring, with all its growing and blooming beauties, is gone; the plenteous and charming summer is ended; the sweet singers of the feathered tribes have forgotten their amorous and melodious notes; the summer birds have taken their flight to warmer regions; the peasant has laid aside his scythe and sickle, pitchfork and rake. "The harvest is past, the summer is ended."

What shall I render unto the Lord for all his benefits towards me? O I want a grateful heart, a praising tongue, an useful life, to honor my kind Benefactor and gracious God, for past seasons of mercy and loving kindness! "Lord help me."

But *Autumn* appears in full view. This is another season of benefits. Be it mine to improve it, for my own edification and solace, and for the profit and comfort of others. In this multiform and variegated season, let us notice,

1. *The fading of the leaf.* The sweet living-green is exchanged for the less beautiful dusty-yellow. And why? Because vegetable life recedes to the root, where alone it can be safe amidst the dangers of approaching winter. Thus trees, plants, and herbs, though without reason or instinct, are wise. They are obedient to the law of nature for their own safety.

"O that men were wise, that they would consider their latter end!" "We do all fade as a leaf." Not only those who have passed the spring and summer of life, "Even the youths shall faint, and the young men shall utterly fail." One after another, we sicken, droop,

and die. "The graves are ready for us." Very soon we shall sink into putrefaction and dust. "All flesh is grass; and all the goodness thereof is as the flower of the field; the grass withereth and the flower fadeth; but the word of our God shall stand for ever."

Happy those united to "the root of David;" who timely retire to him as their only refuge, before the blasts of Divine vengeance consume their comforts and their souls. Such have their "life hid with Christ in God; and when Christ, who is our life, shall appear, we shall appear with him in glory."

2. See in yonder orchard the *apple-tree*! How uniform the rows! The trees how beautiful! and how thickly fruited. Their buds have grown into flowers, and their flowers into fruit: they bend almost to the ground in ponderous and lovely clusters. How diversified their color, form, and size! How rich their flavor! How delicious their juice! affording nutritious food and wholesome beverage! What a blessing to the owner, and to the country!

This pleasing sight, recalls to my remembrance a passage of holy writ: "As the apple-tree amongst the trees of the wood, so is my Beloved amongst the sons." The ash, the elm, and the oak has each his beauty and uses. Husbandmen, mechanics, politicians, and warriors, are beautiful and useful in the state. In the church of God, the communicant, the deacon, and the pastor, appear in beauty and usefulness. Indeed, there is beauty and utility in all orders of beings, from the highest angel to the smallest animal. But none are comparable to the loving and beloved Savior: "He is the chief amongst ten thousands, and altogether lovely."

"In all things he must have the pre-eminence." "He is the tree of Life, which bears twelve manner of fruits; and his leaves are for the healing of nations." His branches are so high, that angels need not stoop to partake of his fruit. They spread so wide, that the inhabitants of the ends of the earth may sit under his shadow with great delight, and find his fruit sweet to their taste; and they bend so low, that even children and babes may pluck, eat, and live.

Again: As spiritual Christians partake of Christ's nature, and in some humble measure resemble him, this sweet orchard may be an emblem of them. The church is a Divine enclosure; believers are planted in it by our heavenly Father's hand. There they stand in truth and love; and are made fruitful in every good work and word. Though their fruit is of different shape, size, and flavor, all is for the advantage of the world, the interest of religion, and the glory of God. The more plentiful and ripe their fruit; their leaves of profession seem hid amidst the refulgence of their virtues and graces. As the richly laden tree, they bend with humility and compassion to the conditions of men, for their present and everlasting welfare. Happy church! how beautiful thy order! how enlivening thy appearance! The Lord protect thee from disorder and barrenness!

3. Behold another scene. It is a *field of fallow*. Not an herb or plant is there to be discovered. I hear the ploughboy's hoarse voice, animating his cattle; and see the ploughman guiding his sulk, with his helper casting abroad his corn, or sprinkling the new made fallow; so that autumn is a season of labor, as well as the spring

and summer. There is no time for idleness. - This is a sowing season for a future harvest. What spiritual improvement may we gather hence! *That fallow field resembles the prepared heart; or the "good ground,"* which receives the gospel seed, and eventually "bringeth forth much fruit." It is by Divine culture rent, and turned heavenward: its sins, the weeds of human nature, are torn up or crushed. The precious seed of truth and grace is sown. The soul, made all passive, receives it: there it germinates and springs up. A winter of gloom, temptation, and painful experience may ensue, but "grace ensures the crop." A spring and summer will arrive, and a joyful harvest crown the whole.

Such ideas should stimulate ministers in their work, and all true Christians in their endeavors to promote the kingdom of God, in themselves and others. "In due time we shall reap, if we faint not." "He that goeth forth weeping, bearing precious seed, shall doubtless return again with joy, bringing his sheaves with him."

4. Behold on the right, well secured with strong fences, a noble row of ricks and mows. What are they? The fruit of the field, which the Lord hath blessed. They are the farmer's stores. By these he will pay his rent; support his family; defray his expenses; increase his wealth, and be a blessing to mankind. They are proof, beyond conjecture, that our harvest has not only been fine, but abundant. O bless the Lord for plenty! Look upon the wise and industrious husbandman as a great blessing to society. Reflect upon the industrious Christian's spiritual stores: they are not only laid up for him in heaven, but he has many in

present possession; even noble intellectual stores. Truths, promises, comforts, &c. all divinely secured; and, in their proper management and use, he will gratefully pay his tribute of praise to his God; be supported while his tenant; maintain the credit of religion; grow in grace; and be the useful man in his family, neighborhood, world, and church. Blessed man! May God increase the number of such!

5. But what is that waste on the left? O! it strikes me with horror. It seems that it was once a fine field. Alas! it is now overgrown with thorns, briars, and noxious weeds. Though there are evident traces of attempts at cultivation, there is not the smallest proof it has produced the least wholesome fruit or corn the past season, though it has been so excellent. It is a mere desolation. I fear it is the haunt of venomous creatures. O! I shudder. Methinks I hear the hiss of the viper, and the croak of the toad. What is it? Where is it? It is the field of the sluggard, mentioned by Solomon. The wretched occupier pays no regard to it. Though he has had a liberal education, and was once a hopeful character, he now spends his time in idleness, tippling, &c. Whilst others are at work, he is tippling or sauntering at an ale-house. Like the prodigal, he wastes his substance in riotous living; a disgrace to himself, and a curse to all around him. His company is shunned by all good men; and he appears to be awfully given up to a reprobate mind. He is the image of his field; and his field is the counterpart of himself. What a mercy that occupiers of lands are not in general sloths! If they were, Goshen would soon become an inhospitable desert. But, what a picture is here of man in his fallen,

unconverted condition! In his paradisiacal state he was a perfect creature. Now, how fallen! overrun with every hurtful lust! how guilty, unprofitable, miserable! Ah! see, O my soul, a figure of but too many, in spite of the many attempts to cultivate their minds and reform their lives. Behold in that waste and sloth the very likeness of thy former self! What has effected that change? Grace! free almighty grace! Thy fruit is from the Lord. Pray for the conversion of others: be thankful that many are converted. "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thy iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies. Bless the Lord, O my soul!"

ON HARVEST.

ALMIGHTY God, thy bounteous hand
Hath spread abundance round the land,
And fill'd the world with food!
The time to sow, the time to reap,
Still their appointed seasons keep,
And make thy promise good.

With wearied limbs and moisten'd brow,
Man tills the soil and guides the plough,
And casts the precious grain:
Yet steril is the labor'd ground,
Unless with thy rich blessing crown'd;
And all his hopes are vain!

By thee, with heavenly moisture fed,
The earth becomes a genial bed,—
The infant charge to rear:

Fann'd by thy winds the blades aspire,
Warm'd by thy sun's ethereal fire,
The golden ears appear!

The furrow'd clods receive the seed,
The blade, the ear, the corn succeed;
Yet man can never know
What secret process brings again
An hundred fold the bury'd grain,
And makes his crops to grow!

'Tis done, and lo! the reaper wields
His sickle o'er luxuriant fields,
Where patient gleaners roam;
Our barns are fill'd with future stores,
And Gratitude, with rapture, pours
The shout of Harvest Home!

Lord of the harvest, hear our cry,—
Thy church with husbandmen supply,
Whose labors shall be Love!
Instruct them with a reaper's skill,
With souls, like ripen'd shocks, to fill
Thy granaries above!

THE REAPERS'S SONG.

Ye verdant hills, ye smiling fields,
Thou earth, whose breast spontaneous yields
To man a rich supply;
Echo, whose mimic notes prolong
The melting strain, and bear along,
O'er distant glades and caves among,
The mountain shepherd's artless song
Soft swelling to the sky—

Attend the reapers's joyful lays,
And bear the tribute of their praise
 To Nature's bounteous King,
Whose voice, loud sounding from the pole,
In thunder oft is heard to roll,
And oft has melted down the soul,
When murmuring along it stole
 The zephyr's silken wing!

With bread, the heart of man to cheer,
See, bending low, the ripen'd ear
 Bow its luxuriant head!
In vain, ye swains, had been *your* care,
Had not ~~he~~ caus'd the blight to spare
The promise of the summer fair,
And bade the sun, the rain, the air,
 Their gracious influence shed.

He bade the soft refreshing gale
Blow gently down the teeming vale,
 Nor hurt the peeping grain;
But when the ear began to rise,
To Him we rais'd our anxious eyes;
Oft from the cisterns of the skies
He sent, in mercy, rich supplies,
 Early and latter rain.

And now His hand hath crown'd our toil,
We joy, like those that share the spoil,
 The harvest home to bear!
With shouts the laughing pastures ring—
With grateful hearts, ye reapers, sing
The praise of Heav'n's eternal King,
Through whose paternal care ye bring
 The produce of the year.

THE HUSBANDMAN'S SONG.

Psalm civ. 13, 14, 15. Deuteronomy xxxii. 14

MIDST yellow crops of waving grain,
 My God, I raise the humble strain.
 These spicy gales, how soft they blow!
 How sweet these murmur'ing waters flow;
 Yonder blue skies, how bright they shine,
 How rich their tints, and how divine!
 Earth groans beneath her pond'rous load,
 The bounty of a gracious God.

What unbelief my heart betray'd
 When I beheld the tender blade!
 My throbbing bosom heav'd with fear,
 Lest ought shou'd taint the golden ear.
 But mercy kept the precious grain,
 Nor suffer'd man to toil in vain;
 Bade the soft gales breathe gently forth,
 And curb'd the fury of the North.

Wake ev'ry soul! with rapture sing
 The praises of our bounteous King.
 For lo! the God of Nature pours
 In earth's soft lap his golden show'rs.
 See where the loaded boughs appear,
 See Eshcol's vine transplanted here;
 And Canaan's fruits luxuriant grow,
 While streams of milk and honey flow.

Jesus! the smiling scene around
 Owns not a spot of barren ground.
 So shall my soul, if thou be there
 Fruits of the finest flavor bear.
 Sow the blest seeds of grace divine.
 And thou, dear Sun, arise and shine;
 Ripen the crop, new strength impart,
 And reap a harvest in my heart.

JUVENILE AND PATERNAL ADDRESSES.

TO YOUTH.

My son, give me thy heart, Prov. xxiii. 26.

‘Give me thy heart,’ the Savior cries:

Justly he doth it claim:

O! do not then the call despise,

But give it to the Lamb!

Soon as man enters on the busy stage of life, how many claimants demand his heart! To secure this prize, the world assumes its gayest blandishments, and exhibits all its charms. Satan is very active, concerting his deepest plans, and urges his most incessant endeavors. Jehovah stoops from his radiant throne, and, in the language of supreme authority and paternal love, makes the solemn demand, “My son, give me thy heart!”

O, my God! thy claim is indisputable! Creation, providence, and bleeding love, form that threefold cord which shall for ever bind my heart to thee! But O, canst thou accept the poor surrender? Condescending grace! Lord, stamp the likeness of thy love and holiness upon my heart! O! refine it, and form it for thyself alone!

My youthful reader, are these your deliberate resolves? Are these the habitual breathings of your inmost soul? Remember, to withhold the heart, renders every other sacrifice not only unavailable, but an abomination before the Majesty of Heaven. Let Immanuel preside in the supreme affection of thy mind, and let his word regulate thy conduct!—then will thy happy experience attest, that all “his ways are pleasantness, and all his paths are peace!”

YE hearts with youthful vigor warm,
 In smiling crowds draw near,
 And turn from ev'ry mortal charm,
 A Savior's voice to hear!

He, Lord of all the worlds on high,
 Stoops to converse with you;
 And lays his radiant glories by,
 Your friendship to pursue.

"The soul that longs to see my face
 Is sure my love to gain;
 And those that early seek my grace,
 Shall never seek in vain."

What object, Lord, my soul should move,
 If once compar'd with thee?
 What beauty should command my love,
 Like what in Christ I see?

Away, ye false, delusive toys,
 Vain tempters of the mind!
 'Tis here I fix my lasting choice,
 And here true bliss I find!

PATERNAL ADMONITION.

DEAR SON,

THE tender and important relation in which I stand to you naturally engages the warmest affections of my heart; and as divine Providence has now removed you from under my roof, I can need no apology for addressing a few admonitory lines to you for your future attention in life, which, however in themselves imperfect, have at least this recommendation, that they are dictated by the sincere emotions of the heart.

I trust you continue to enjoy the esteem of the family where you are, and to whom you owe so many obligations, and that you will always endeavor, by a conscientious discharge of your duty, to secure a continuance of their regard. Let integrity and uprightness guide your actions, and fly, in the strength of God, from every thing mean and dishonorable. Be assured, that next to the Divine blessing, nothing will be of so much advantage to you, as to enter into life with a fair and upright character.

You continue, I hope, to pursue with avidity, those studies which belong to your profession, and I earnestly desire that, next to the sacred Scriptures (which I beg, you to read constantly, with prayer for the blessing of the Holy Spirit, by whom they were dictated) you will be careful to read such books only as have a moral or religious tendency. It is truly awful to think how many millions of youth of both sexes will have reason for ever to curse those writers who poison and pervert the hearts and morals of the rising generation with their abominable, though fascinating productions.

There are many authors, whose compositions are both elegant and refined, and who have no direct tendency to corrupt your morals, but being of no real utility, should be carefully avoided, especially by you, whose leisure moments can be better employed. For my own part, I freely confess, that, on the review of my past life, I cannot but bitterly lament the precious hours which I have wasted, or more properly speaking, *murdered*, in reading unprofitable books; and, I know not how to express my unfeigned sorrow for such folly more suitably than in the words of the late Rev. James

Hervey, in a letter to one of his friends: "Now I apprehend myself near the close of life, and stand as it were on the brink of the grave, with eternity full in my view; perhaps my dear friend will desire to know my sentiments in this awful situation. At such a juncture the mind is most unprejudiced, and the judgment not so liable to be dazzled by the glitter of worldly objects. I have been too fond of reading every thing valuable and elegant that has been penned in our language; and have been particularly charmed with the historians, orators, and poets of antiquity; but, was I now to renew my studies, I would take leave of those accomplished trifles: I would resign the delights of modern wits, amusements, and eloquence, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing but Jesus Christ, and him crucified."

Were I, my son, (next to the blessed book of God) to recommend a book to your particular attention, it should be the Pilgrim of good John Bunyan: for sound truth, good sense, and the most pleasing ingenuity, I do not know its equal; and as it may give some weight to my testimony, you will permit me to transcribe its character, as given by the elegant pen of my favorite poet Cowper.

"Ingenious dreamer, in whose well-told tale,
Sweet fiction, and sweet truth, alike prevail,
Whose hum'rous vein, strong sense, and pleasing style,
May teach the gayest, make the gravest smile.
Witty and well employ'd, and, like thy Lord,
Speaking in parables his slighted word.
Revere the man, whose Pilgrim marks the road,
That guides the Progress of the soul to God.

'Twere well with most, if books that could engage
 Their childhood, pleas'd them in their riper age;
 The man approving what had charm'd the boy,
 Would die at last with comfort, peace, and joy;
 And not with curses on his art who stole
 The gem of truth from his unguarded soul.'

My ardent prayers continually follow you; O that you may early and happily prove the pleasures of true religion, in the saving knowledge of the only true God, and Jesus Christ whom he hath sent! and that includes all that can be desired on your behalf for time and eternity, by,

Your affectionate father,

PHILEMON. •

GOOD ADVICE OF PARENTS.

My son, keep thy Father's Commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee, Prov. vi. 20, 21, 22.

By these words, my young friends, you are taught the reasonableness and the advantage of regarding the instructions of your religious parents. The regard which you ought to pay to the word of God, in which they instruct you, is expressed by 'binding it on your heart, and tying it about your neck;' which is an allusion to the customs of the Jews, who wrote parts of their law upon pieces of parchment, and wore them on their garments. It means, that you should receive the word

of God with pleasure and delight, and take pains to treasure it up in your memories, keep it as a treasure, and wear it as an ornament. Do not dismiss and forget the instruction of your parents and teachers, as if you had done with it when they had done talking; but lay it up in your hearts, and let it influence your daily conduct: and observe, my young friend, that not only the commandment of your father, but the law of your *mother* also is to be regarded. Undutiful children, especially undutiful sons: are too apt to disregard a mother's counsels, though perhaps they pay some respect to the advice of a father; but the wisest of men directs you 'not to forsake the law of your mother;' and in another place, he says, 'Despise not thy mother when she is old,' Prov. xxiii. 22; and he tells you what respect he himself had paid to his mother's instructions; for when he begins the last chapter of the book of Proverbs, he says, 'The words of King Lemuel, the prophecy that his mother taught him.' This shews that mothers are to teach their sons, even if they are princes; and that sons are to regard their mother's instructions, even so as to remember and submit to them when they come to be men.

If a *stranger* give good advice, it ought to be regarded; but good advice comes with peculiar force from a parent. *A father! a mother!* is an endearing name! Does a father command? Surely, it must be in love. Does a mother instruct? Surely it must be with tender affection. Dear youth, believe me, there are no two people in the world who love you so much, and wish you so well as your father and your mother; and, therefore, there are none in the world whom you ought

so much to regard; and remember, that what your parents so warmly enforce, is only the command and the law of God; they would teach you the fear of God; they would convince you of your sinfulness and danger; they would lead you by the hand to Jesus, the Friend of sinners, that you may be saved through him for ever.

Now observe, my young friend, the advantage that you may and will obtain by a due regard to the word of God:

When thou goest it shall lead thee, You are a young traveller; you have a difficult and dangerous way to go; you are yet ignorant of the right and safe path: but, 'the commandment is a lamp,' and the hand of your pious parent holds it out to you. This lamp will discover the enemies who are wishing to mislead you; it will clearly guide you in the right path as to your company, your businesses, your connexions, your future settlement in life; and, what is far better, it will 'lead you in the way everlasting!'

When thou sleepest, it shall keep thee. It was common in ancient times, for superstitious people to hang *amulets* or *charms*, about the necks of their children, to defend them from danger; Solomon alludes to this; not that he recommends scraps of Scripture to be used for such a purpose; but he recommends a believing and obedient regard to the word of God, as the best means of rendering our sleep comfortable and refreshing, and as the best way of securing the Divine protection in the dark night, so that no ill shall befall you.

When thou awakest it shall talk with thee. If thine eyes are held waking in the night, meditation on the word shall administer counsel and comfort, and keep

thee from frightful, distracting, and defiling thoughts; or, when thou awakest in the morning, after the comfortable refreshment of sleep, by laying up the word of Christ in thy heart, thy first thoughts will run upon it, and it will suggest useful directions for the conduct of the day.

Such are the advantages of regarding Divine and parental counsel. May the consideration of these prevail on thee, my young reader, henceforth, if not before, 'to keep thy father's commandment, and not to forsake the law of thy mother!'

HYMN FOR A CHILD.

OUR FATHER, WHICH ART IN HEAVEN.

GREAT God, and wilt thou condescend
To be my Father and my Friend?
I, a poor child, and thou so high,
The Lord of Earth, and Air, and Sky!

Art thou my Father? Canst thou bear
To hear my poor imperfect prayer?
Or stoop to listen to the praise
That such a little one can raise?

Art thou my Father? Let me be
A meek, obedient child to thee;
And try in word, and deed, and thought,
To serve and praise thee as I ought!

Art thou my Father? I'll depend
Upon the care of such a friend;
And only wish to do, and be
That which seems right and best to thee.

Art thou my Father? Then at last,
When all my days on earth are past,
Send down and take me, in thy love,
To be thy better child above!

EPISTOLARY.

THE NATURE, CAUSE, EFFECTS, AND CURE OF RESERVE.

A RESERVED man is of a cold, distant, unfeeling carriage; not made for society, but for himself; for whatever he knows is his own, and not communicated to others. He makes profound secrets of the veriest trifles in the world, and if you would put a double lock on his mouth, the way to do it is to solicit him to be free. A certain air of dissatisfaction covers him in every company, and while he is not free to them, they are suspicious of him, taking him to be an overwise critic, who disdains them, or an egregiously ignorant person beneath their notice. So that while this remains, he is sure to be destitute of one of the greatest blessings in the world, "a free and faithful friend." Such a one may be a good man; but, like Israel in Hosea's time, is "an empty vine bringing forth fruit unto himself." He gathers much manna under the cloud of witnesses, but greedily devours all, not giving a morsel away. He has a gift of prayer, but forgets that gifts are for the edifying the body of Christ. He has many books, but, like a private dram-drinker, swallows all in a corner. He visits many societies of Christians, but more resembles a wasp, who steals the labor of others, than the

industrious bee, who, casting his mite into the common stock, enriches the hive. God has invested him with an excellent ornament, the gift of speech; but he, as if insensible of the favor, seldom puts it on; acting herein, like the unthrifty servant, who hid his lord's talent in a napkin. But he ought to remember, that a rebuke is due for his practice; for while he condemns the Popish practice of shutting up monks in cloisters, and so robbing the world of many useful gifts, himself is guilty of the same; being at once, pope and monk himself, imprisoning and imprisoned; and this he does perpetually to his own loss and nobody's gain.

The root of this fruitless reserve is pride, and the botanist under whose management the growth is, is Satan, whose employ is ever to keep the saints at a distance from each other; for hereby he disables them from bearing one another's burdens and so keeps them from fulfilling the law of Christ. That its root is pride is plain; for could he be assured that all the company would approve of and admire whatever he says, his tongue would be loosed immediately. But he suspects that *this* man will pity his ignorance, and *that* censure his rashness; and so, to escape reproach, does not venture to speak at all. Or unbelief may produce it; for he may be dumb because he believes not, as Zechariah was; and certainly, if he lived under the practical belief of that exhortation, "Let your speech be always with grace, seasoned with salt, that it may minister edifying to the hearers," he would know that he was to speak always, that is, at every convenient opportunity, and to aim therein at the edification of the hearers. Or perhaps ignorance is a cause of reserve. For does such

a man act as if he knew, (supposing he labors under a sense of his weakness) I say, does he act as if he knew that God ever did and ever will, "by things that are not, bring to nought things that are," to stain the pride of all flesh? This known, leaves us no excuse from our weakness. Or it may be envy; for he tells himself, if he had the abilities of others, he would speak freely, and thus tacitly charges God with being strait-handed to him, not having dealt out so liberally to him as he should have done. In short, whatever be the cause, sure we are that it is not a Christian grace: for grace teaches a man to resemble his heavenly Father, "who makes his sun to rise, and rain descend, on the just and unjust, the evil and the good." He is a liberal God, and we should be a communicating people.

The effects of this reserve are, first, barrenness in a man's own soul.

"Teaching we learn, and giving we retain. YOUNG.

If God has said, "he that soweth sparingly shall reap sparingly," sure I am that he who sows nothing shall starve. Though I am at a loss to say, whether reserve is an effect of barrenness, or barrenness an effect of reserve, yet I am not at a loss to see that they are constant companions, and mostly reside in the same person. If the love of God, shed abroad in the heart, dilates and expands the soul, the want of it shrivels and contracts. If the one opens the mouth, making the stammerer to speak plainly, the other will make a man silent as the grave. If the mouth speaketh out of the abundance of the heart, then a still close mouth argues a penurious soul, the poverty and not the abundance of

the mind. He who speaks his experiences freely in company, puts his principal out; and as he thereby draws the experiences of others out, he receives interest an hundred fold. In the former he sowed his seed; in the latter the earth brings forth by handfuls.

A second effect of reserve is, the "begetting a suspicion in the minds of the godly that we are only professors, 'have a name to live, but are dead.'" For, if they are asked about such a one, "he is," they say, "a sober, moral man; but we never heard him say any thing of the Spirit's work upon his heart, and therefore we are uncertain whether he is a regenerate man or not." So that they are forced to suspend their judgments, and also their brotherly love towards such a man. Thus reserve makes a dam to stop the current of grace.

A third effect is stumbling the weak, for they expect "to be born on the sides, and dandled on the knee" (as one may say) of elder Christians. But when nothing is said to them, it damps their spirits, and they (ready to write bitter things against themselves) take the shyness of others, whom they hope to be good men, for an evidence that you think they have no grace; and so reserve is forged into fetters for their poor souls.

How endless are the effects! Here can be no reproof, exhortation, consolation, nor any Christian duty performed, while it prevails; for in all these the tongue bears a part.

To help any to a cure, to rub off this rust, I would propose, first, much secret prayer. He who converses much in his closet with God, will become expert at prayer, and need not fear, when used to the presence-chamber, that he shall act awkwardly when amongst his

equals. I fear our slowness to pray with others, is a proof that we do not too often pray by ourselves.

Secondly, Labor to affect yourselves with the various means of emboldening a bashful Christian: such as the worth of men's souls, the excellency of Jesus Christ, the necessity of living a holy, useful life, the shortness of your stay in this world, the blessing given to him who converts any soul from the error of his way, the obligations you are under to the Lord, the reward you shall reap in another world. These, resting with weight on the mind, will force speech, and, like the wind pent up in the earth, will pursue the water till it bubbles up and runs above ground.

Thirdly, Believe that the Lord has done something for your soul, and that he may use you as an instrument to other souls. Beg to be delivered from that dangerous sin, overlooking what God has wrought for you; and never think that you will either please God or profit men by questioning or denying the day of small things. Immediately on your enjoying the Divine presence, you will begin to relate, more or less to others: and the way to enjoy the presence of God, is to acknowledge and be thankful for the work of God.

Fourthly, Be in the company of free, open-hearted Christians. You'll catch their spirit before you are aware. Try and cast off your reserve, and get some friend to correct you; only be sure to arm yourself with patience, ever necessary, but especially so when you are reproved. Let your friend observe your carriage; and when he judges it proper, submit to his reproof. Above all, watch against the indulgence of any sin; for sin indulged in private, flies in your face in public, re-

proaching you with, "Thou that sayest to another Thou shalt not steal, dost thou steal?" Or it will say, "To the wicked, saith God, what doest thou to take my law into thy mouth?"

Perhaps, an effectual cure of reserve may be found in the practical belief of the omnipotence of God. For we shall then burst the bands of the fear of man, and die to the lust of esteem: and having God's testimony of our integrity in our hearts, we shall be concerned no longer about men's opinion of us or our character, but God's command will be our rule, and all consequences will be left to him. However, let us not, in avoiding reserve, rush into a contrary mistake, a foolish, impertinent behavior, not observing a due distance toward superiors, but being silly-bold, when, rather than be silent, we talk nonsense, and make ourselves the pity of the good, and ridicule of the bad. Let us study to pursue the golden mean betwixt loquacity and silence. Let us learn when to speak at all, and when we have said enough. For he is certainly a wise man who knows how to manage his tongue.

ON THE MUTUAL KNOWLEDGE OF SAINTS IN GLORY.

In reply to the following Question, viz. "Whether the things of our present state will not be of too low and mean a nature to engage our thoughts, or make a part of our communications in Heaven?"

THE common and ordinary occurrences of life, no doubt, and even the ties of kindred, and of all temporal interests, will be entirely discarded from among that happy society, and possibly even the remembrance of

them done away; but it does not therefore follow, that our spiritual concerns, even in this life, will be forgotten; neither do I think that they can ever appear trifling to us in any the most distant period of eternity. God, as you say, in reference to the Scripture, will be all in all; but does not that expression mean, that being admitted to so near an approach to our Heavenly Father and Redeemer, our whole nature, the soul, and all its faculties, will be employed in praising and adoring him? Doubtless, however, this will be the case; and if so, will it not furnish out a glorious theme of thanksgiving to recollect "The rock whence we were hewn, and the hole of the pit whence we were digged?" To recollect the time when our faith, which under the tuition and nurture of the Holy Spirit, has produced such a plentiful harvest of immortal bliss, was as a grain of mustard seed, small in itself, promising but little fruit, and producing less! To recollect the various attempts that were made upon it, by the world, the flesh, and the Devil, and its various triumphs over all, by the assistance of God, through our Lord Jesus Christ! At present, whatever our convictions may be of the sinfulness and corruption of our nature, we can make but a very imperfect estimate either of our weakness or our guilt. Then, no doubt, we shall understand the full value of the wonderful salvation wrought out for us: and it seems reasonable to suppose, that, in order to form a just idea of our redemption, we shall be able to form a just one of the danger we have escaped. When we know how weak and frail we were, surely we shall be more able to render due praise and honor to his strength who fought for us; when we know completely the hateful-

ness of sin in the sight of God, and how deeply we were tainted by it, we shall know how to value the blood by which we are cleansed as we ought. The twenty-four Elders, in the 5th of the Revelation, give glory to God for their redemption, out of every kindred, and tongue, and people, and nation. This surely implies a retrospect to their respective conditions upon earth; and that each remembered out of what particular kindred and nation he had been redeemed; and if so, then surely the minutest circumstance of their redemption did not escape their memory. They who triumph over the beast, in the 15th chapter, sing the song of Moses, the servant of God; and what was that song? A sublime record of Israel's deliverance, and the destruction of her enemies in the Red Sea; typical, no doubt, of the song which the redeemed in Sion shall sing to celebrate their own salvation, and the defeat of their spiritual enemies. This again implies a recollection of the dangers they had before encountered, and the supplies of strength and ardor they had, in every emergency, received from the great Deliverer out of all. These quotations do not indeed prove that their warfare upon earth includes a part of their converse with each other, but they prove that it is a theme not unworthy to be heard, even before the throne of God; and therefore it cannot be unfit for reciprocal communication.

But you doubt whether there is any communication between the blessed at all: neither do I recollect any Scripture that proves it, or that bears any relation to the subject. But reason seems to require it so peremptorily, that a society without social intercourse, seems to be a solecism, and a contradiction in terms; and the

inhabitants of those regions are called, you know, in Scripture, an Innumerable *Company*, and an *Assembly*; which seems to convey the idea of society as clearly as the word itself. Human testimony weighs but little in matters of this sort; but let it have all the weight it can; I know no greater names in divinity than Watts and Doddridge; they were both of this opinion; and I send you the words of the latter:—

“Our companions in glory may probably assist us by their wise and good observations, when we come to make the providence of God, here upon earth, under the guidance and direction of our Lord Jesus Christ, the subject of our mutual converse.”

Thus, my dear cousin, I have spread out my reasons before you for an opinion which, whether admitted or denied, affects not the state or the interest of our souls.—May our Creator, Redeemer, and Sanctifier, conduct us into his own Jerusalem, where there shall be no night, neither any darkness at all; where we shall be free from error, and perfect in the light of the knowledge of God in the face of Jesus Christ.

THE SAME SUBJECT—CONTINUED.

MY DEAR COUSIN,

It is reckoned, you know, a great achievement to silence an opponent in disputation; and your silence was of so long continuance, that I might well begin to please myself with the apprehension of having accomplished so arduous a matter. To be serious, however, I am not sorry that what I have said concerning our knowledge of each other in a future state, has a little

inclined you to the affirmative;—for though the redeemed of the Lord shall be sure of being as happy in that state as infinite power, employed by infinite goodness, can make them, and therefore it may seem immaterial whether we shall, or shall not, recollect each other hereafter; yet our present happiness at least is a little interested in the question. A parent, a friend, a wife, must needs, I think, feel a little heart-ach at the thought of an eternal separation from the objects of her regard; and not to know them when she meets them in another life, or never to meet them at all, amounts, though not altogether, yet nearly, to the same thing. Remember them, I think, she needs must. To hear that they are happy, will indeed be no small addition to her own felicity; but to see them so, will surely be a greater. Thus, at least, it appears to our present human apprehension; consequently, therefore, to think, that when we leave them, we lose them for ever; that we must remain eternally ignorant whether they, that were flesh of our flesh, and bone of our bone, partake with us of celestial glory, or are disinherited of their heavenly portion, must shed a dismal gloom over all our present connexions. For my own part, this life is such a momentary thing, and all its interests have so shrunk in my estimation, since by the grace of our Lord Jesus Christ I became attentive to the things of another, that, like a worm in the bud of all my friendships and affections, this very thought would eat out the heart of them all, had I a thousand; and were their date to terminate with this life, I think I should have no inclination to cultivate and improve such a fugitive business. Yet friendship is necessary to our happiness here, and, built upon Christian

principles, upon which only it can stand, is a thing even of religious sanction—for what is that love which the Holy Spirit, speaking by St. John, so much inculcates, but friendship? The only love which deserves the name; a love which can toil, and watch, and deny itself, and go to death for its brother. Worldly friendships are a poor weed compared with this; and even this union of spirit in the bond of peace, would suffer in my mind at least, could I think it were only coeval with our earthly mansions. It may possibly argue great weakness in me, in this instance, to stand so much in need of future hopes to support me in the discharge of present duty. But so it is:—I am far, I know, very far from being perfect in Christian love, or any other divine attainment; and am therefore unwilling to forego whatever may help me in my progress.

You are so kind as to inquire after my health; for which reason I must tell you, what otherwise would not be worth mentioning, that I have lately been just enough indisposed to convince me, that not only human life in general, but mine in particular, hangs by a slender thread. I am stout enough in appearance; yet a little illness demolishes me. I have had a severe shake; and the building is not so firm as it was. But I bless God for it with all my heart. If the inner man be but strengthened day by day, as I hope under the renewing influences of the Holy Ghost it will be, no matter how soon the outward is dissolved. He who has in a manner raised me from the dead, in a literal sense, has given me the grace, I trust, to be ready, at the shortest notice, to surrender up to him that life which I have twice received from him. Whether I live or die, I desire it

may be to his glory; and it must be to my happiness. I thank God that I have those amongst my kindred to whom I can write without reserve of sentiments upon this subject, as I do to you. A letter upon any other subject is more insipid to me than ever my task was when a school-boy; and I say not this in vain-glory; God forbid! but to shew you what the Almighty, whose name I am unworthy to mention, has done for me, the chief of sinners. Once he was a terror to me; and his service, oh what a weariness it was! Now I can say I love him, and his holy name; and am never so happy as when I speak of his mercies to me.

Yours, W. COWPER.

VARJETIES.

THE TURNPIKE-GATE ON A SUNDAY.

THE bells from the several churches were sweetly chiming, to call to the house of prayer;—and whether it was the effect of imagination, or from some higher source operating upon my mind at the moment, I know not, but so it was, they seemed to form in my apprehension an echo to the gracious invitation of the word, as if they said “Whosoever will, let him come and take of the water of life.”

“Bountiful Lord,” thought I, “was it not enough to provide so rich a Savior for poor sinners as Jesus, but dost thou open also in him “fountains and streams from Lebanon? Dost thou cause channels of ordinances to be running through the land for conveying the blessings of redemption, where the poor and the needy

may come and receive freely, "without money and without price?"

Happy nation! happy people! O man didst thou but know how rightly to appreciate thy mercies! Surely, it may be said of our highly-favored land as it was of Judea of old, "What nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for!" We can enjoy our Sabbaths free and unmolested, while multitudes upon the face of the earth know not what a Sabbath means, nor ever heard the "sound of the church-going bell!"

I was hastening to the house of God, under the sweet impression of these thoughts, and in my mind anticipating the rich enjoyment this hallowed day opened to my views, when my mind was suddenly arrested with the noise of passengers, some on horses and some in chariots, driving with eagerness towards the Turnpike-Gate, as if the attainment of every thing which could constitute happiness was thrown open to their pursuit.

I paused as I beheld the affecting sight. "Is it possible," I said to myself, as the busy throng glided by me, "is it possible that these can ever once have considered the great end and design of man, or the mercy of a Sabbath? Surely, they have never seen thy loveliness, thou blessed Redeemer of mankind! for had they known thee, this day would have been endeared to them as thine, bringing with it, as it doth, the blessings of salvation! And yet, methinks, even now, as the giddy crowd is hastening by, I behold thee (as thou art beautifully represented in thy sacred word) "standing at the gates, and at the entering in of the city,"

lifting up thy voice with all the tenderness which distinguishes thy character, saying, "O ye simple, when will ye understand knowledge? and ye fools, depart from folly!"

I felt my heart melting as I looked on. "Oh, had I but the power of persuasion (I said to myself) what a subject is here for entreaty. Here Eloquence might find scope to lavish forth all her noblest powers!"

Nothing but the consciousness of an inability to the service could have restrained the impulse I felt to go forth in argument or persuasion. Methought I could have caught one and another by the arm, and with all the winning affection of an awakened concern, I could have said, "My poor, unthinking brother, had either of you an idea that this Sabbath might be your last, would you, or could you, consume it in the manner you intend? Would you wish to be found ending time and beginning eternity in the very act of bidding defiance to one of the most positive commands of God? Have you never heard the solemn, unalterable precept, "Remember the Sabbath day to keep it holy?" And supposing (what no human being can be sure may not be the case) supposing that before the shades of night close in upon the earth, the shades of death should close in upon your existence, how would your soul be harrowed up to all the possibilities, of misery, to hear the first tremendous voice hailing your approach into the world of spirits, with saying "This is the wretch who bade Omnipotence do his worst, and found death in the moment of breaking his Sabbath!"

The thought wounded as it passed over my mind. It brought to my recollection an awful circumstance

of this kind, which took place in the town of Devizes, near Bath (the Lord only knows how numerous they may be elsewhere;) the particulars of which are recorded on a monument in the church-yard there. It affected me so much in the perusal, that I could not resist the desire of transcribing it. If the reader should ever pass that way, he may find it near a row of trees, at one end of the burying-ground. It stands in the form of an obelisk, and holds forth to the passenger this awful history:—

“In Memory
Of the unfortunate end of
Robert Merit and Susannah his Wife, and Elizabeth Tiley her
Sister,
Martha Carter, and Joseph Derham,
Who were all drowned in the flower of their Youth,
In a Pond near the Town called Drews,
On Sunday the 30th June;
And are together underneath entombed.”

On another compartment of the stone is added,

“Remember the Sabbath day to keep it holy.
This Monument, as an awful Monitor to Young People,
To remember their Creator in the Days of their Youth,
Was erected by Subscription.”

But to return. Amidst the group which I beheld turning their backs on the house of God, as if judgment and not mercy was to be expected there, one party caught my attention with more than ordinary concern: it was a young couple, with a lovely child of about (as it should seem) a year old. They were in what is called a Gig; and the sweet unconscious babe lay in its mother's arms. The father's whole attention was en-

gaged to drive a horse, apparently not much used to the service; and he himself still less accustomed to the province he had assumed.

Independent of the danger arising from the restiveness of the poor animal, and the want of skill in the driver, there was cause of continual apprehension, from the number of coaches, and chariots, and horses, passing and repassing on the road. As I looked on, they seemed to me as if, in the moment they drove by, they had several narrow escapes from being crushed between the larger carriages, running in every direction. "What! (I said to myself) if a single untoward circumstance should happen! Should the horse take fright, or the wheel on either side get entangled, or the gig upset,—in either case what can preserve them? And should a morning so fair and promising bring on evil before night,—should Death on his pale horse appear,—what follows?" My mind shuddered at the images I had raised,—I sought to forget the whole in turning from the scene, and hastening to the church:—The bells were still chiming, and I still interpreted their language: "Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir, and Hermon; from the lions' dens; from the mountains of the leopards."

"Yes," said my heart, as I construed the gracious invitation, "I will come with thee my beloved; for thy love is better than wine. Neither shall the goodly mountain of Lebanon, which Moses, the man of God, so ardently longed to see; nor Shenir, nor Hermon, keep me back. Lions in human form, and sinners whose various hue, like the spots of the leopard, are in

every place; but, Lord, I will come out from among them, and touch not the unclean thing. Yes, Lord, I will attend thee to the ordinances of thy grace, where "the king is held in the galleries," and where he "manifests himself otherwise than he doth to the world." At thy call I come, and will go forth with thee "into the fields, and lodge in the villages, and get up early to the vineyards." For the field of thy scripture, and the villages of thy people, and the vineyards of thy church, will all be sweet and precious when Jesus is in the midst, and where he gives his loves."

Oh, did the world but know the sweets of that gracious communion which takes place between Jesus and his people! Had they an apprehension of that "joy which is unspeakable and full of glory," which ariseth from the mutual communications, when he imparts of his fulness and exchanges for their emptiness,—we should not find the wretched mistake which is now so often made in the prosecution of things temporal, to the loss of those which are eternal!

I forgot awhile, in the house of prayer, the distressing sights I had left behind me in the street. Like the church brought into the banqueting-house, "I sat under the shadow of Jesus with great delight, and his fruit was sweet to my taste."

Jesus, one day beneath thine eye,
To hear thy gracious voice,
Exceeds a whole eternity
In empty carnal joys.
Had I the world at my command,
With all th' expanse of sea,
For one bless'd hour at thy right hand,
I'd give the whole away.

But when the public services of the day were over, my thoughts again recurred to the recollection of the unpleasant scenes of the morning. What is become of the multitude (I said to myself as I returned from the house of God) which I beheld going forth "to sport themselves (as Scripture strongly expresses it) with their own deceivings?" Perhaps, some of them are no more! Awful consideration! Perhaps others, with broken limbs, or sad disasters, are lamenting over their own folly; and, no doubt, a great mass in such a state of drunkenness, as to be incapable of thinking at all.

Is it not astonishing that serious considerations on the sin and ruin of such pursuits, should never cross the minds of men of this description! It is indeed easy to conceive that, during the heyday of folly, and while the delirium remains, there can be but little time for reflection;—but one might be led to hope that, when the effervescence of the pleasurable moment had subsided, men could not be prompted to prosecute the same everlasting chase from one Sabbath to another. It is difficult to believe that any, even of the most abandoned Sabbath-breakers, can have his mind so hardened, through the deceitfulness of sin, as cordially to approve what he is nevertheless perpetually pursuing. Suppose the question were proposed to him at the cool of the evening, and he were asked, Whether the day had been spent by him in such a manner as, upon due reflection, he could wish it to have been?—whether it meets his perfect approbation?—and whether he supposeth that God approves of it also?

As these thoughts occupied my mind, the turnpike-gate, which I had seen in the morning, opened again

to my view, and the multitude were as numerous as ever. I felt a disposition to go towards it. Perhaps an opportunity may present itself of being useful. It is possible that one or another of the thoughtless throng may have a mind open to conviction. The idea pleased me, and I determined to make the experiment. With this view, I turned aside from the street which led to my home, and crossed to the gate. To a mind unaccustomed to what passeth in the world on a Sabbath when the day is fine, what astonishment would be excited were he to come forth amidst the busy pleasure-pursuing multitude! The imagination indeed is not sufficiently capacious to form an adequate conception of the various scenes which present themselves in every direction. As I passed on, mine eyes and ears were made continued purveyors of evil. Apple-stalls in the open road, children of all ages, and young men and girls of stouter years, of all descriptions, as much engaged in their pastimes as on the common days of the week. Shops here and there half shut, as if to put a little blush upon it; but in reality to say, We admit of no restraint to our traffic. Troops of servants, of both sexes, in the enjoyment of what is called their *Sunday out*;—and multitudes of higher rank, by way of example, in proof that they kept no *Sunday in*. The mind sickens in the prospect. Like the patriarch at Gerar, every looker-on, not totally lost to feeling, must make the same reflection as he did; "Surely, the fear of God is not in this place!"

And who shall calculate, in the aggregate, the sum total of Sunday profanation on the more retired paths of it, when we behold with what unblushing confidence

men come forward, in open day-light, as if to tell the world they despise all laws respecting it, both human and Divine? Surely, if the Jew we read of, was counted worthy of stoning, because he had gathered sticks on the Sabbath-day, the character calling himself *Christian*, can hardly flatter himself that he shall escape with impunity, under a more daring violation of the Lord's Day! Indeed, is not the general disregard of the Sabbath, which the present period abounds with, among the crying sins of the nation, eminently alarming? Doth not this species of transgression erect itself into a more daring form of defiance, as peculiarly directed towards God?—and may we not hear a voice walking through the land,—“Shall I not visit for these things, saith the Lord?—shall not my soul be avenged of such a nation as this?”

I pause one moment, to congratulate the people at large that there is yet a seed which serve God. And I pause another, to remind the people of God themselves of their happy privileges. Your mercies, in this respect, are incalculable, in whose hearts and in whose houses the fear of God is. To be kept even from beholding the whirlpool in which the mass are engulfed on those sacred days; to stand in a place of safety, where the high water-mark of their sin and destruction cannot reach, and to be exempt from the very circle of temptation, is an unspeakable blessing, of the extent of which you are not fully aware. I know indeed that many gracious souls complain of the lean-ness of ordinances, and of their own barrenness under them; but I know also, that those very complaints do, in a great measure, refute themselves; for they actual-

ly prove, that the desire of the soul is for greater and closer communion with the Lord; and it will be well for such to inquire of their own minds, Whether the Lord doth not sometimes throw a damp upon the sweetest ordinances, on purpose to teach that it is the Lord of ordinances and not the ordinance itself, which can truly satisfy the soul? And if means become less profitable, in order to endear him the more to the heart, surely what seemed a loss, becomes ultimately a gain; and that man is truly taught of God who knows how to spin comfort, even from the entangled and thready fragments of life; which, though they yield not in themselves profit, become the means of leading to it. In this sense, the least solemn periods of this holy day, though not engaged in Divine exercises, minister to good; for they keep from the world, into which it is impossible to go forth without meeting at every step we take, like Jacob's daughter, circumstances to offer violence to the chastity of the soul.

As I prosecuted my path amidst these scenes of general dissipation, distressed with all I saw, and not a gleam of hope from the countenances of any I met of being useful, one object, of more than common attraction, caught mine eye, which seemed to wage war with all the sanctity of the Sabbath: it was one of those modern hotels where the invitation to jollity, that it might not be mistaken, was placed over the door in the most conspicuous characters, "An Ordinary here every Sunday." Admirable expedient, I exclaimed, to ensure success! Sunday, forsooth, must be the day, and every Sunday too! Had such entertainments been in repute when Bunyan wrote his Pilgrim, they would

have made a striking figure in the scenes of his Vanity-Fair!

I paused as I read it. Would the gentleness of expostulation (I said to myself) operate upon such minds, were it to be called forth? Would any of this description listen to reproof? Alas! would not the glow-worm of resentment rather redden through the whole countenance? Most likely, lenient measures would lose all efficacy; and to rouse from such a state of conduct, can only be the result of caustic applications; but, had I the power and opportunity, like the herald of Philip, though on a commission of higher moment than his, I would, morning by morning, cry aloud, through all the chambers of the heart, "What is a man profited if he should gain the whole world and lose his own soul?"

—The evening was far advanced. It was high time to return from my fruitless expedition; besides, the sacred employments of the day had suffered much by the interruption. I hastened home, under the impressions of the happiness of those who have God for their portion, and the enjoyment of his Sabbaths, the blessed privilege of his people here below. I recollected what David had said, and I felt the full sweetness of it,—“Blessed are they that dwell in God’s house; they will be still praising him!”—and, if there be a heaven upon earth, it must be in such employments!—Reader, what are your sentiments on this subject? Can you, and do you, join issue in it? Surely, Charity herself, with all the energies she possesseth, cannot hope that a heart deadened to Divine impressions upon earth, can be alive to their enjoyment in heaven! And certain it is, if we do not relish the sweet

pleasures of devotion God hath appointed for men here below, never shall we attain, or even if attained, truly relish, the felicities of *that rest which remaineth for the people of God.*

R. HAWKER.

DAVID HUME, ESQ.

THE following admirable remarks on the death of the celebrated infidel, David Hume, in the *Eclectic Review*, have excited general attention. We avail ourselves of the liberality of its conductors, to gratify such of our readers as are unacquainted with that work, by inserting an extract from a critique on Ritchie's Life of Hume: 'His death,' as the Reviewer observes, 'will probably be admitted, and even cited by infidels, as an example of the noblest and most magnanimous deportment in the prospect of death, that it is possible for any of their class to maintain; an example, indeed, which very few of them ever, in their serious moments, dare promise themselves to equal, though they may deem it in the highest degree enviable. It may be taken as quite their apostolic specimen, standing parallel in their history to the instance of St. Paul in the records of the Christians, 'I have fought a good fight,' &c.

'For a short time previous to his death, he amused himself with playing at cards, making whimsical legacies, and other trifling occupations. As an instance of his 'sportive disposition,' 'notwithstanding the prospect of speedy dissolution,' his biographer relates, that when reading Lucian's Dialogues of the Dead, he diverted himself with inventing several jocular excuses which

he supposed he might make to Charon; and in imagining the very surly answers which it might suit the character of Charon to return to them: "Upon further consideration," said he, "I thought I might say to him, 'Good Charon, I have been correcting my works for a new edition. Allow me a little time, that I may see how the public receive the alterations?' But Charon would answer, 'When you see the effect of these, you will be for making other alterations. There will be no end of such excuses; so, honest friend, please to step into the boat.'" But I might still urge, 'Have a little patience, good Charon: I have been endeavoring to open the eyes of the public. If I live a few years longer, I may have the satisfaction of seeing the downfall of some of the prevailing systems of superstition.' But Charon would then lose all temper and decency. "You loitering rogue, that will not happen these many hundred years. Do you fancy I will grant you a lease for so long a term? Get into the boat this instant, you lazy, loitering rogue."

This anecdote is accompanied with the following just and striking reflections on the part of the Reviewer: '1st, Supposing a certainty of the final cessation of conscious existence at death, this indifference to life, if it was not affected (which indeed we suspect it to have been in part) was an absurd undervaluation of a possession which almost all rational creatures, that have not been extremely miserable, have held most dear, and which is, in its own nature, most precious. To be a conscious agent, exerting a rich combination of wonderful faculties, to feel an infinite variety of pleasurable sensations and emotions, to contemplate all

nature, to extend an intellectual presence to indefinite ages of the past and future, to possess a perennial spring of ideas, to run infinite lengths of inquiry, with the delight of exercise and fleetness, even when not with the satisfaction of full attainment, and to be a lord over inanimate matter, compelling it to an action and an use altogether foreign to its nature, to be all this, is a state so stupendously different from that of being simply a piece of clay, that to be quite easy and complacent in the immediate prospect of passing from the one to the other, is a total inversion of all reasonable estimates of things; it is a renunciation, we do not say of sound philosophy, but of common sense. The certainty that the loss will not be felt after it has taken place, will but little sooth a man of unperverted mind, in considering what it is that he is going to lose.

‘2. The jocularity of the philosopher was contrary to good taste. Supposing that the expected loss were not, according to a grand law of nature, a cause for melancholy and desperation, but that the contentment were rational; yet the approaching transformation was, at all events, to be regarded as a very grave and very strange event; and therefore jocularity was totally incongruous with the anticipation of such an event: a grave and solemn feeling was the only one that could be in unison with the contemplation of such a change. There was, in this instance, the same incongruity which we should impute to a writer who should mingle buffoonery in a solemn crisis of the drama, or with the most momentous event of a history. To be in harmony with his situation, in his own view of that situation, the expressions of the dying philosopher were required

to be dignified; and, if they were in any degree vivacious, the vivacity ought to have been rendered graceful, by being accompanied with the noblest effort of the intellect, of which the efforts were going to cease for ever. The low vivacity of which we have been reading, seems to be like the quickening corruption of a mind whose faculty of perception is putrifying and dissolving, even before the body. It is true, that good men, of a high order, have been known to utter pleasantries in their last hours; but these have been pleasantries of a fine ethereal quality, the scintillations of animated hope, the high pulsations of mental health, the involuntary movements of a spirit feeling itself free even in the grasp of death, the natural springs and boundings of faculties on the point of obtaining a still much greater and a boundless liberty. These had no resemblance to the low and labored jokes of our philosopher; jokes so labored as to give strong cause for suspicion, after all, that they were of the same nature, and for the same purpose, as the expedient of a boy on passing through some gloomy place in the night, who whistles to lessen his fear, or to persuade his companion that he does not feel it.

‘3. Such a manner of meeting death was inconsistent with the skepticism to which Hume was always found to avow his adherence; for that skepticism necessarily acknowledged a possibility and a chance that the religion which he had scorned might, notwithstanding, be found true, and might, in the moment after his death, glare upon him with all its terrors. But how dreadful to a reflecting mind would have been the smallest chance of meeting such a vision! Yet the phi-

losopher could be cracking his heavy jokes, and Dr. Smith could be much diverted at the sport!

‘4. To a man who solemnly believes the truth of revelation, and therefore the threatenings of Divine vengeance against the despisers of it, this scene will present as mournful a spectacle as perhaps the sun ever shone upon. We have beheld a man of great talents and invincible perseverance, entering on his career with the profession of an impartial inquiry after truth, met at every stage and step by the evidences and expostulations of religion and the claims of his Creator, but devoting his labors to the pursuit of fame and the promotion of impiety, at length acquiring and accomplishing, as he declared himself, all he had intended and desired, and descending toward the close of life amidst tranquillity, widely extending reputation, and the homage of the great and the learned. We behold him appointed soon to appear before that Judge to whom he had never alluded but with malice or contempt; yet preserving to appearance an entire self-complacency, idly jesting about his approaching dissolution, and mingling with the insane sport his references to the fall of ‘superstition:’ a term of which the meaning is hardly ever dubious when expressed by such men. We behold him at last carried off, and we seem to hear, the following moment, from the darkness in which he vanishes, the shriek of surprise and terror, and the overpowering accents of the messenger of vengeance! On the whole globe there probably was not acting, at the time, so mournful a tragedy as that of which the friends of Hume were the spectators, without being aware that it was any tragedy at all.’

CHARACTER OF JOSIAH.

In the eighth year of his reign, while he was yet young, he began to seek after the God of David, his father.

2 Chronicles xxxiv. 3.

WE have here a beautiful example of early piety! At the age of eight years he succeeded to the crown of Judah, after the death of Amon, who fell by the hand of violence; but happily for him, the care of his education was committed to good men, whose instructions were probably the means of his becoming truly religious; but God himself was doubtless the Great Teacher. We have no particular account of him till he was sixteen years old. At that period, the seeds of piety sprang up with uncommon vigor; at that period, when the passions become peculiarly strong, and when he was exposed to all the temptations of a court, then he began to seek after the God of David his father.

‘Seeking God,’ signifies the whole of religion. God, indeed, ‘is not far from any one of us; for in him we live, and move, and have our being.’ We need not go far to find him. If we do but open our eyes, we behold the ever present God. But, alas! few are willing to behold him! Most men live as much ‘without God in the world,’ as if he were at the greatest distance. It is only by the power of the Holy Spirit that we are disposed to seek him; and for this purpose he convinces us that ‘his favor is better than life.’ We are satisfied that nothing but an interest in his pardoning love, through Jesus, can render us safe or happy. Josiah possessed a crown; he was surrounded with numerous

friends, and furnished with all the means of sensual gratification; but these could not satisfy; his 'soul thirsted for God, for the living God.'

It was 'the God of David his father,' that he sought. Not that Josiah was the next in descent from David; he was at several removes distant; and there had been a great falling off in some of his ancestors; but David was that excellent prince whose pious example he wished to imitate, and chiefly because of his eminent zeal for the worship of God.

Children may take much encouragement from the remembrance of their godly parents. God is ever ready to be found of all the children of men who seek him in Jesus; but the seed of a faithful Abraham, or a holy David, are peculiarly acceptable to him.

We have a striking proof of Josiah's sincerity in regard to the Bible. That holy book had been much neglected in his father's time; and copies of it seem to have been so scarce, that the king, and even the ministers of religion, appear to have been unacquainted with its sacred contents; but when a copy (probably the original one) was found in the temple, and it was read to Josiah, he was greatly affected; for he perceived how far the nation had departed from God, and to what dreadful wrath they were exposed.

O children! value the word of God! Be thankful that you can read and hear it with so much ease! and may you be among those that 'tremble at the word of God,' where it denounces his wrath against sin, while you rejoice in the precious promises of salvation with which it abounds!

Josiah's sincerity was manifested by the zeal with which he propagated the knowledge of God's word among his subjects. He called the people together, and was not ashamed to appear as a preacher among them. He read to them what had so deeply impressed his own heart, and he publicly entered into a covenant with God to serve him faithfully, engaging them to do the same.

Thus he continued for many years an eminent blessing to his country; and he obtained this honorable character, That there was none like him for the firmness of his trust and confidence in God.

Children! if you begin betimes to seek and own the God of your fathers, you may indulge a hope of being permitted, for many years, to glorify him on earth, by being useful in your several stations, and then of being admitted to his glorious presence, where 'there is fulness of joy, and pleasures for evermore.'

MARY.

A CHARACTER.

WHILE Religion crowns the hoary head with dignity, it decorates the face of youth with a thousand charms! The youthful Mary's portrait is worthy of our regard. In her the great advantages of early and serious instruction were strikingly illustrated. The seminary where this amiable girl was educated, enjoyed the privilege of a governess and teacher, who, in furnishing their pupils with suitable knowledge for domestic life, thought

it highly requisite to pay the strictest attention to the concerns of their souls. Worthy mothers in Israel, your labors have not been in vain in the Lord! How many blessings to society, and ornaments to the church of God, have been produced through your tender care! What husbands, children, and fathers will long venerate your names and embalm your memories! husbands for wives, children for parents, and fathers for children, whose works also praise them in the gate! Nursed by the fostering care of these eminent women, of whom the principal is now enjoying the full reward of her labors, the young Mary sprung up a promising plant, and already exhaled the most delightful fragrance, though yet in the bud. Retired from the giddy part of her associates at school, she often united for social prayer with a select few, whose minds, early enlightened by Divine grace; had discovered that 'Wisdom's ways are ways of pleasantness.' Of that number one only remains; several of them having been snatched away in early youth, within a few short years.

The impressions received at school were God's work. Mary, though formerly gay in her disposition, never again returned to folly. The way to God's house was diligently measured by her steps; and whatever seat might be vacant, hers was occupied. Early and late, in season and out of season, she attended every part of devotion. Her conduct said, 'Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth.' Mary was not a forgetful hearer of the word. As if afraid of losing the good seed that was sown, she always hastened from the temple to the closet, and watered it by meditation and prayer. In-

deed, Nathaniel's favorite spot was the spot of Mary; and, unobserved by others, often was she to be found under the fig-tree, in converse alone with God. Mary was not content with speculative notions in her head; the root of the matter was in her heart! Hence she was not a rambling hearer: her mind was too judicious and her disposition too pious; and when invited to wander, she expressed the tenderest concern for the feelings of her minister. Mary's companions were few; but her delight was in the excellent of the earth. On other subjects she was reserved; but on sacred themes she 'opened her mouth in wisdom.' While many professors fill their minds with the empty trash of the day, her attention was only engaged by the pages of inspiration, or the works of pious authors. 'The Walk of Faith' was the last of these guides that directed her to immortal glory!

Mary was not selfish in her religion: she wished to carry others with her to heaven. Though she made no noise about her profession, she was not ashamed of the Redeemer's cause. On proper occasions she could speak a word in season. She loved souls, and loved her Savior; and has dropped the affectionate tear over those who despised and rejected the hope of Israel. All these Christian beauties appeared the brighter in the garb of Humility. The humblest cottage was frequently her resort, that she might derive heavenly wisdom from the poorest follower of Christ. In all her deportment she was clothed with the ornament of a meek and quiet spirit, which, in the sight of God, is of great price! Though strict in the performance of every Christian duty, merit formed no part of Mary's creed.

‘What a consolation,’ said she to a friend, ‘that we have not an High Priest who cannot be touched with the feeling of our infirmities, who perfumes our every sigh, and who ever lives to make intercession for us! On him alone I rely for salvation, and renounce all dependence upon any merit of my own! O that I were more conformed to his lovely image!’

At length this charming flower was blasted in its bloom! The sun suddenly become eclipsed at noon-day!—the tabernacle, that had only been erected 18 years, in a few days was mingled with the dust! Who has a right to arraign the dispensations of the Most High? ‘Shall not the Judge of all the earth do right?’ Though ‘clouds and darkness are round about him, yet justice and judgment are the habitation of his throne.’ O ye thoughtless young, learn a lesson from Mary’s expiring lips! ‘If repentance had not been given before, what time could now be insured for the important work!’ ‘Be ye also ready.’ How worthy is her example of your imitation; for ‘Mary hath chosen that good part which shall not be taken away from her!’

Farewell! happy Spirit, Farewell! Thy Christian friends must long cherish thy remembrance, admire thine example, and, though submissive to Providence, regret thine early departure. Dear saint, thy recent wishes are now sweetly fulfilled!—enjoy them for ever; and may my soul enjoy them with thee!

‘Make haste, my days, and reach the goal,
And bring my heart to rest
On the dear centre of my soul,
My God, my Savior’s breast!’

Youthful reader, this was a *real* character. The name is of little moment,—the example relates to thine eternal interest!

PARLOR RELIGION

EXEMPLIFIED IN THE PRACTICE OF HONORIO AND HIS
FAMILY AND FRIENDS.

THOSE to whom the Lord has given a plenty of the good things of this world, have it in their power to anticipate something of the employments and enjoyments of heaven, so far as the imperfection of the present state will permit; for they have all things richly to enjoy; they may choose their company, their time, and entertainments, and in all things follow the pious disposition of their hearts. It is a happiness for a religious man to visit, or to be in a house that has a good man at its head. Such a house as that of Honorio.

In the morning the parlor is decently prepared, and warmed for the reception of the pious heads of the family, who come from their chamber smiling with gratitude to God, and good humored with their diligent servants. The little family during their infancy are in the nursery, and every thing that might interrupt, is prohibited from entering the parlor, which is at this hour a chapel for devotion. The clock having struck the well known hour, Honorio and his beloved wife are seated with the book of God before them; the servants enter with looks expressive of the happiness they feel in having the privilege of being God's free men, and

joining their master and mistress in his service. Under the direction of Honorio, a song of praise to God for his mercies is offered up by this primitive church, and a portion of Scripture is read, that their minds may become more familiarly acquainted with the Sacred Oracles. This being done, they all bow their knees to Him by whom the whole family in heaven and earth is named, and the good Honorio calls upon his Lord and Master in heaven, with expressions of profound homage and humility, blessing him for the favors of the past night, and the pleasure of seeing the light of the returning day. Like the great High Priest he bears on his heart all his family before God, and entreats for particular mercies according to the known state of his household, and puts himself and all his affairs, both temporal and spiritual, into the hands of his Heavenly Father. He then gives them his benediction, and they all arise. The happy servants, cheered and warmed with the aids of devotion, return to their duty, each according to his place; and the heads of the family, with their guests (if such are present) sit down to breakfast on the overflowing bounty of God's providence. Business, or works of piety, perhaps, call the master away; and the mistress, having given directions in her family, takes her usual seat and employment in her parlor. The Bible is laid near her, to be referred to as her best friend and director, her richest cordial in trouble, and most faithful monitor in doubtful cases. Nor is she fearful that any visitor should find her with this companion, for she desires no company but those who love the Scriptures. She is rather of the sentiments of a well-known female, who brought her Family Bible into

her parlor, and, laying it on the table, said, "Lie there thou best of books, and keep thou thy place whoever comes in." A pious visitor or two, or a minister of Christ perhaps, drops in, in the forenoon. If so, the time is not wasted in unprofitable talk, but the parlor is honored by being changed into the similitude of the holy mount. The heavenly woman and her guests enter into discourse, as Moses and Elias did, on what once passed at Jerusalem, when Jesus gave his life a ransom for many; and their experience so confirms their interest in that work of love, that their hearts burn within them, and, like Peter, they find it good to be there.

The hour to dine being come, Honorio returns, and probably brings a religious friend or two to his hospitable mansion. The table being spread with plenty, without ostentation, the provision is sanctified by the prayer of Honorio, penetrated with a sense of having forfeited every thing by sin, but having recovered all by the merit of his great Savior, a remembrance of whose love makes every thing more sweet and refreshing. Having used, but not abused, the bounties of Providence, grateful acknowledgments are returned to the great Giver of every good gift; and the pious few mingle profitable discourse with their wine, or concert some plan for supplying the wants of those who are in distressing circumstances. Towards evening, a select company grace the tea-table; and the interests of the Gospel, with the best means of spreading its influence around them, become the subjects of their conversation. The hour of parting being come, the praises of God introduce the devotion of the evening, in which, as in

the morning, the Scriptures are read, and all the family called to unite. Care is taken not to protract this service to an immoderate length, lest the children, on account of their tender years, and the servants, wearied with the labor of the day, might be inclined to sleep when their minds ought to be attentive. Nor is it hurried over as though it were of no importance; but sufficient time is taken reverently and decently to thank God for his goodness, earnestly to entreat him to pardon their sins, and to commit themselves into his care and protection.

O ye worldlings! what can ye produce in the scenes of your lives that is worthy to be compared with this? "The curse of God," says the Scripture, "is in the dwellings of the wicked." Your parlors have no blessings in them. Your children and servants never hear the name of God mentioned in them, unless it be to blaspheme it. Your tables are unblest. At your banquets, intemperance reigns, and modesty is put to the blush. The parlors I have been describing are types of heaven, where due returns are made to God for his bounty. Ye are deluded by what you call rational amusements. Like children, you divert yourselves in foolish play, night after night, wasting your time and substance. "And the God in whose hands your breath is, and whose are all your ways, you have not glorified." Any thing that is serious and useful to your souls, you will not once hear, much less will you hear it repeated. "And what will ye do in the end thereof?" O that ye were wise, that ye would consider your ways, and at last make some returns of gratitude to a gracious God for all his benefits bestowed upon you!

SOME ACCOUNT OF THE FAMILY OF THE NARROW-SOULS; THEIR ORIGIN AND MANNERS.

AN ALLEGORY.

MR. Narrow-soul, the father of the family, was the immediate descendant of Mr. Loveself and Mrs. Saveall. Though an only son, he had not the advantage of a liberal education, as his mother had a particular aversion to public seminaries. She often used to say, That it would cost more to maintain one child at a boarding-school than to bring up three at home: whatever they might learn at those places, they were never taught the value of money; which, in her estimation, was of more importance than all the learning in the world: besides this, she insisted upon it, that their heads were filled with notions which made them unfit for business, and that they acquired habits of extravagance under the idea of liberality; which were extremely prejudicial to their interests. Thus circumstanced, poor Narrow-soul had no opportunity of obtaining any useful knowledge, beyond what he could pick up at a little day-school in the neighborhood; add to this, that he had naturally a very great aversion to reading, in which disposition he was unhappily encouraged by both parents; for it was grown into a proverb with them, That people would never get forward in the world who were always poring over books, excepting only those books which were necessary in keeping accounts;—and these, they admitted, could not be inspected too often, or examined too closely.

When Narrow-soul arrived at years of maturity, it so happened, that he fell in love with Party-zeal. She was

the eldest daughter of Superstition, a descendant of the ancient family of the Bigots, who, for many years, had their principal residence at Rome. His parents made no objection to the match; only his mother was rather fearful, lest the object of his attachment, who was of a quick and lively turn, should lead him into expenses, which were not quite compatible with her views of economy. She did not, however, oppose the union; which accordingly took place, and proved the source of a numerous progeny.

Their descendants have also multiplied to that degree that there are few families which may not be traced to one or other of them, though they are seldom willing to own the extraction. They are indeed of various denominations, and called by different names; yet a family-likeness may be observed in them all. They particularly resemble old Love-self; and those who possessed an intimate acquaintance with that gentleman, would find no difficulty in discovering the lineaments of his face in his numerous posterity. Though descended from the same original stock, they are often at variance with one another, as they are divided into distinct classes or tribes, who regard each other with the greatest antipathy; so that the world has frequently been disturbed, and whole nations desolated, through the attempts that have been made by one or other of the tribes to exterminate the rest.

Some, perhaps, may be ready to inquire what religious sentiments they profess. It would be very difficult to give a satisfactory answer to this question, since it might easily be proved, that there is no sentiment in religion, either true or false, which has not been fierce-

ly contended for by some of their tribes. It may be remarked, however, that let the particular denomination be what it may, the distinguishing characteristics of that denomination, have always been considered by them as fitter objects of religious zeal than the fundamental truths of the gospel, or the common interests of Christianity; and they would rejoice more at the success of their efforts in making a proselyte from one tribe to another, than in converting a sinner from the error of his ways: nor would the news of a whole nation of heathen embracing the gospel, give them so much pleasure as to hear of the spread of their own peculiar sentiments, and the increase of their party. This being the case, we need not be surprised that Missionary efforts have never met with their cordial approbation. As the principal promoters of such benevolent attempts utterly disclaim all party-views, they present nothing that can appear sufficiently interesting to Narrow-souls; some of whom go so far as to say, that the gospel ought not to be preached to sinners at all; in direct opposition to the commission of our Lord, and the example of his apostles. "As well," they will say, "may you preach to the dead in the church-yard as to those who are dead in trespasses and sins:" as if carnal reason should be attended to rather than the command of Christ, who has positively said, "Preach the gospel to every creature." Thus do they err, not knowing the Scriptures, nor the power of God, who can and will, when it is his pleasure, give efficacy to his own word, and cause the dead in sin to hear the voice of the Son of God and live.

In commercial concerns, there are none who have met with greater success than the Narrow-souls. Among

those who have acquired large fortunes from small beginnings, there are many who belong to this family; nor is it to be wondered at, for the powers of the mind, like streams of water confined within a narrow compass, and directed to a particular object, exert themselves in pursuit of that object with a force and impetus which is not to be expected in those whose views are more enlarged, and the objects of their attention more diversified.

There being so many various classes of Narrow-souls, it is impossible to give a particular description that would exactly suit them all; for, in many instances, they materially differ from each other, yet, in the general outline of their character, there is a very striking resemblance. As for example, they are universally contracted in their views, selfish in their aims, mean in their pursuits, and miserable in their tempers; unhappy in themselves, and the source of unhappiness to all about them, especially their inferiors and dependents.

FREE THOUGHTS

ON THE PROPRIETY, IMPORTANCE, AND ADVANTAGES OF FAMILY-MEETINGS.

IN the morning of this world's existence, it was declared by infinite Wisdom, who is perfectly acquainted with the constitution of human nature, "It is not good that man should be alone," the Divine benevolence provided him with a help-meet; and, in proportion as the family of our primitive parents increased, in that de-

gree there was wider scope given for the exercise of the social affections. Man multiplied, new families were established, they spread, separated, and peopled the eastern continent. In process of time, when the maintenance of a large family became arduous, the younger branches arriving at years of discretion, went forth to procure their own livelihood. To shew, however that they gladly embraced opportunities of a general family-meeting, I exhibit a particular model. Job had three sons and seven daughters; and the sacred historian tells us, that "they went and feasted in their houses, every one in their day." The expediency of such associations, not only appears from their occasionally collecting the scattered members of dispersed households together, but also from the opportunities they give of mutual congratulations on auspicious events. There was a marriage in Cana of Galilee; the domestic circle assembled at a festival, and Jesus graced it with his presence. In a parabolic representation of the conversion of a younger son, such was the joy of the father and the rest of the relations, that they killed the fatted calf; they ate and were merry; no member of the family, who could conveniently attend, was allowed to be absent; for the elder son was upbraided, on account of his delay in not appearing among the guests at the appointed time. The best robe and ring adorned the restored relative; the paternal roof resounded with "dulcet music;" and to the harmonies of the tabret and the pipe, was added the vocal song of "This my son was dead, but is alive again; was lost, but now is found."

Interviews of this kind, sanctioned by the high authority of Scripture, and by the legitimate rules of expediency, have their peculiar advantages; for,

1st, Distance engenders coolness, even between loving friends; and more particularly when it is authorized by an act of the will. On the contrary, communion strengthens the ties of affectionate union; whether between man and wife, parent and child, sisters and brethren: and,

2dly, An occasional family-meeting shews to all around, that its members are firmly bound together by the endearments of domestic charity. I love to hear it said by others, Behold, how good, and how pleasant it is for brethren to dwell together in unity! Pagans exclaim, See how these Christians love one another!

3dly, These meetings furnish those who attend them, and who are engaged in active life, with a favorable opportunity for free and unreserved discussion on plans of private comfort and public usefulness.

4thly, They may be termed "Heaven's Remembrancers." In that house where there are many mansions, a most numerous, noble, and final family-meeting will take place; the elder brother who, like Joseph, has been absent for a season, and is exalted to regal honors in the court of the King eternal, immortal, and invisible, shall then publicly declare his alliance:

There will be a banquet, whence the guests shall never rise; a desert fresh gathered from the Tree of Life, the wine of the kingdom to regale the joyful kindred, and this jubilant anthem shall be sung to the Savior's praise: Thou hast redeemed us out of all kindreds, and nations, and tongues, and people, under heaven."

I only add, that symptoms of holiness, and acts of worship, should accompany and follow such social interviews as I have described. In Job's, which was real, in the prodigal's father, which was figurative, there was an offering of humility and praise. "Let us go and do likewise."

HYMN FOR A FAMILY MEETING.

As spices, mingled with our food,
Give flavor to the feast,
So holy pleasures ever should
Refresh and cheer the guest.

To feed the gross corporeal frame,
And starve the nobler mind,
Dishonoreth the Christian name,
And leaves no zest behind!

If saints in social circles meet,
Like relatives of old,
Sure, some should sit at Jesus' feet,
Or else his truth unfold.

This is the true support of life,
Provision for our souls!
This kindles love, and conquers strife,
And prejudice controls!

Feed us, O Lord, with holy truth,
While o'er this waste we roam;
Till parents, children, age, and youth,
Shall meet in Canaan's home!

MISCELLANEOUS FRAGMENTS.

YOUTHFUL BENEVOLENCE.

IN the institution of Saint Catherine at Petersburg under the direction of Madam Bredhoff, an elderly lady of distinguished talents and sweetness of disposition, the following little circumstance occurred: In this institution, which is supported by the Empress dowager, a limited number of young ladies are admitted, free of expense, by ballot; but others are received upon paying, as it is termed, a pension. At the last admission, two little girls, the eldest not exceeding ten years of age, the daughters of a naval captain, the father of a large family, presented themselves and drew, the one a prize, and the other a blank. Although so young, they concluded that fate had, in this manner, resolved upon their separation: they felt it and wept. Another young lady, to whom the next chance devolved, drew a prize; and observing the distress of the sisters, without holding any communication with their parents, or with any other person, spontaneously ran up to the luckless little girl, presented her with the ticket, and, leading her up to the directress, said, "See, Madam, I have drawn a prize! but my papa can afford to pay the pension, and, I am sure, will pay it for me; pray, let one who is less fortunate enjoy the good that has happened to me." This charming anecdote was immediately reported to the Empress dowager, who expressed the highest delight, and paid out of her own purse the pension of the little benefactress.

ANECDOTE OF DR. BEATTIE AND HIS SON.

It is much to be desired, that, in lessons to children, matters of fact, and examples taken from visible objects, should be made use of. This wise method of instruction was, perhaps, never more forcibly and more usefully employed, than in the following instance of Dr. Beattie's son. The doctor, speaking of his son, thus observes: 'He had reached his fifth or sixth year, knew the alphabet, and could read a little; but had received no particular information with respect to the Author of his being.* In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould with my finger, the three initials of his name, and, sowing garden-cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after, he came running to me, and, with astonishment in his countenance, told me his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. "Yes," said I carelessly, on coming to the spot, "I see it is so. But what is there in this worth notice? is it not mere chance?" and I went away. He followed me, and, taking hold of my coat, said, with some degree of earnestness, 'It could not be mere chance, for that somebody must have contrived matters so as to produce it.'

"So you think," said I, "that what appears so regular as the letters of your name, cannot be by chance?" 'Yes,' said he, with firmness, 'I think so.' "Look at

* Surely, this was most culpable neglect in the parent. God forbid, that any of our readers should imitate it.

yourself," I replied, "consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful to you?" He said they were. "Came you then hither," said I, "by chance?" 'No,' he answered, 'that cannot be; something must have made me.' "And who is that something?" I asked. He said, 'I don't know.' I had now gained the point I aimed at, and saw that his reason taught him (though he could not express it) that what begins to be, must have a cause; and that what is formed with regularity, must have an intelligent cause. I therefore told him the name of the great Being who made him and all the world; concerning whose adorable nature I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot it, nor the circumstance that introduced it.

THE ATHEIST AND THE ARTIFICIAL GLOBE.

THE famous astronomer Athanasius Kircher, having an acquaintance who denied the existence of a Supreme Being, took the following method to convince him of his error, upon his own principles: Expecting him upon a visit, he procured a very handsome globe of the starry heavens, which being placed in a corner of the room at which it could not escape his friend's observation, the latter seized the first occasion to ask from whence it came, and to whom it belonged. 'Not to me,' said Kircher; 'nor was it ever *made by any person*, but came here by *mere chance*.' "That," replied his skep-

tical friend, "is impossible. You surely jest." Kircher, however, seriously persisting in his assertion, took occasion to reason with his friend upon his own atheistical principles. 'You will not,' said he, 'believe that this small body originated in *mere chance*; and yet you would contend those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order and design!' Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgment of the absurdity of denying the existence of a God!

THE VALUABLE ART OF PRINTING.

The Value of the Art of Printing, as it respects the Spread of the Holy Scriptures, is strikingly evident, from the following Memoranda of Antiquity:

IN the year 1272, the pay of a laboring man was three halfpence per day.* In 1274, the price of a Bible, with a Commentary, fairly written, was thirty pounds.† That precious volume which may now be obtained, by many laborers, for one day's pay, would then have cost them more than thirteen years's labor to procure.

It is further worthy of remark, that, in the year 1240, the building of two arches of London Bridge, cost twenty-five pounds;‡ five pounds less than the value of a Bible! How great are the privileges of Christians!

* See Dugdale's *Warwickshire*. † See Stowe's *Annals*, page 410.

‡ See Maddox's *History of the Exchequer*.

We now enjoy the blaze of gospel-day; the lines are fallen to us in pleasant places, yea, we have a goodly heritage. God grant that our ancestors may never rise in judgment against us for the abuse or neglect of the Scriptures!

The above statement will also serve to shew, that the honor of distributing the holy Scriptures extensively, has peculiarly devolved upon the present day. The labor of writing them is no more. Their price now is very reasonable. The papal prohibition against reading them has lost its force, and multitudes, with outstretched arms, are earnestly imploring them.

DR. FOTHERGILL ON BOOKS READ IN PUBLIC SCHOOLS.

"THERE is nothing tends so much to keep alive the spirit of war as our education. We take part in all the spirit of heroism displayed with so much elegance by the Greek and Roman historians, till the spirit of Christianity, meek, humble, patient, and forgiving, is obliterated from our minds: a woful exchange for a system replete with good will to all men! I am not censuring others, I am pleading for ourselves; and most fervently wish the day may be fast advancing when wars will be no more. I am the brother of all mankind. I know I am writing to a gentleman who has charity enough to enter fully into my sentiments, and to wish there was not a classic extant capable of producing, cherishing, or confirming such sentiments."

Letter to a Gentleman in Massachusetts.

THEMISTOCLES.

THEMISTOCLES, when a very young man, was observed, soon after the famous battle of Marathon, in which Miltiades obtained so much glory, to be much alone, very pensive, unwilling to attend the usual entertainments, and even to watch whole nights. Being asked, by some of his friends, what was the cause of all this, he answered, 'The trophies of Miltiades will not suffer me to sleep.' Thus, fired with a love of glory, he became, in a few years, the first man in Greece.

Young Christians, Faith presents to your view far greater glories than Greece could bestow on her most successful heroes. The perishing honors of Miltiades and Themistocles, are not worthy to be compared with the glory that shall be revealed. Could they forego all the pleasures of youth to have their names enrolled in the records of fame, and cannot you, by the help of Almighty grace, become a good soldier of Jesus Christ, in hope of obtaining a crown of glory that shall never fade?

**A BEAUTIFUL ILLUSTRATION OF THE PARTICULAR
PROVIDENCE OF GOD.**

Extracted from Hayley's Life of Cowper.

"We are glad that you are safe at home again. Could we see at one glance of the eye what is passing every day upon all the roads; how many are terrified and hurt, how many plundered and abused, we should indeed find reason enough to be thankful for

journies performed in safety, and for deliverance from dangers, we are not perhaps even permitted to see. When in some of the high southern latitudes, and in a dark tempestuous night, a flash of lightning discovered to Captain Cook a vessel, which glanced along close by his side, and which but for the lightning, he must have run foul of, both the danger and the transient light that showed it, were undoubtedly designed to convey to him this wholesome instruction, 'That a particular Providence attended him, and that he was not only preserved from evils of which he had notice, but from many more of which he had no information, or even the least suspicion.' What unlikely contingencies may nevertheless take place! How improbable that two ships should dash against each other, in the midst of the vast Pacific Ocean, and that, steering contrary courses, from parts of the world so immensely distant from each other, they should yet move so exactly in a line as to clash, fill, and go to the bottom, in a sea where all the ships in the world might be so dispersed as that none should see another! Yet this must have happened but for the remarkable interference which he has recorded. The same Providence indeed might as easily have conducted them so wide of each other that they should never have met at all; but then this lesson would have been lost; at least, the heroic voyager would have encompassed the globe without having had occasion to relate an incident that so naturally suggests it."

FRAGMENT.

YES! there are pleasures in religion, though the world denies its intrinsic excellence, and despises its genuine disciples! Can the votaries of Dissipation reflect upon their engagements with the pure and unsullied delight with which the humble Christian retraces the precious hours of Divine worship and sacred instruction? To enter into minute comparisons seems derogatory to that subject which connects time with eternity: let me rather indulge the holy superiority, and say to my soul, "You were solicited by the enticements of the world, but preferred the obligations of religion. You entered the sanctuary, though undeserving the blessed privilege, and doubting whether provision was prepared for you, the feast, in its spiritual sense, proved a feast of fat things." The subject introduced was taken from the 12th chapter of Isaiah, "With joy shall ye draw water out of the wells of salvation." The minister described the properties of water, and applied them to the influences of the Holy Spirit:—he described the wells of salvation, and showed how rich and inexhaustible are the springs of living water flowing from our blessed Savior, through the Scriptures and in the promises!—he spoke of the covenant of grace, and the ordinances of God's appointment, and explained the Christian's privileges to draw out of these sacred wells:—he pursued the Christian's active duties under the emblem of drawing water; and enlarged upon the joy which accompanies the believer's engagements;—and, lastly, He recommended arrangement in all the pursuits of social life, that the Christian might have leisure to pursue the

sacred employment here alluded to. Persuasion flowed from his lips, encouragement and ardor mingled with elucidation, and graced the powers of eloquence. My soul, recal the hour. Let Memory become the repository of Truth, and Reason congratulate Faith, whilst henceforth Nature shall furnish another association to reanimate Devotion and revive the delightful impression! It is sweetly remarked, that "the creation of God is the school of Christians, if they use it aright." Remember, the disciple of the world requires the aid of adventitious circumstances to animate his spirits and enliven his hours;—he lives dependent upon his associates for precarious joys; others must join the dance, or grace the theatre, or his enjoyment withers, and his pleasures languish;—but the Christian revives in retirement,—his happiness does not float upon a ruffled surface, but dwells in the mine of everlasting mercy: his resources are certain, his joys serene, his prospects unclouded, whilst the doctrines of his faith, upon which his heart rejoices to meditate, are attested by the whole natural world. Wherever he turns his eyes, to the heavens or to the earth, to the sea or to the land, to animals or to plants, he is reminded of them; they are recorded in a language which has never been confounded; they are written in a text which can never be corrupted.*

Remember too, the votary of Dissipation, though miserable when alone, never ventures into society but he augments the aggregate of folly, and spreads the snares of temptation;—whilst the Christian, blessed in

* Jones's Lectures.

the most concealed and retired walks of human life, when he goes into company, or mixes in the ordinary business of the world, diffuses the treasure with which his mind is stored, and spreads the fragrance of Divine truth; and when he enjoys his highest delight, and mingles with the sacred congregation, he increases those ascriptions of praise which fill heaven with holy incense; and anticipates that glorious scene, when the redeemed of the Lord shall triumph in eternal bliss, and engage in that extatic chorus, "Blessing, and honor, and glory, and power, be unto God and unto the Lamb for ever and ever!"

REFLECTIONS ON TIME.

WHERE is yesterday? It is gone for ever! Where is today? Its moments are on the wing! Where is tomorrow?

"In another world!
To numbers this is uncertain;
The reverse is sure to none!"

YOUNG.

On what then are our hopes built? on time or eternity? on earth or heaven? Is the creature or the Creator our chief good? the uncertain stream or the boundless ocean, our source of supply? These are momentous inquiries. May we lay them to heart! May Reflection feed upon them! May Grace improve them!

Of what infinite value is time! 'Tis the space given for repentance, or to fill up the measure of our iniquity.

ies; 'tis the prelude, the forerunner of heaven or of hell; and yet, how short, how uncertain its duration!

"Hew, like the dial's tardy moving shade,
Day after day slides from us unperceiv'd!
The cunning fugitive is swift by stealth,
Too subtle is the movement to be seen;
Yet soon the hour is up, and we are gone!"

YOUNG.

How small a part of time elapsed, has been given to our God! how much to vanity and folly! The world has claimed its portion, and we have acceded to its demand. Business has required its allotment, and we have granted its request. Our wearied bodies have asked for their share; and hours have been allotted to sleep which might have been more profitably employed in praise and prayer. Sinful diversions, in our unconverted state, have stolen from us, day after day; and midnight has frequently not ended our thoughtless revels. These and nameless other objects, have, at one period or another, engrossed our attention, our affection, our esteem; but how small a portion have we reserved for reflection, for prayer, for soul concerns! Well may we adore the clemency of our God, and, with the prophet, exclaim, "It is of the Lord's mercies we are not consumed; and because his compassions fail not: blessed be his name, they are new every morning!" But what are now our thoughts, our views, our dispositions? Have we profited by experience; and can we say the time past of our life has sufficed us, to have wrought the will of the gentiles; to have served divers lusts and passions. Are we now obeying, from the heart, the

Divine injunction, "Come out from among them, and be ye separate; and touch not the unclean thing?" Are our thoughts, our desires, our pursuits, such as become those who are called to glory and virtue, such as are suited to the dignity of the followers of Christ, and heirs of his kingdom? Can we throw down the gauntlet with our divine Savior, and say, 'Which of you convinceth me of sin?' Alas, we cannot: our experience tells us that, in many things, we offend; that in all we come short of that glory, in which it is our privilege, and should be our ambition, at all times to shine. How circumscribed are our views of God, of his word, and of ourselves! How much dross is still mixed with the fine gold of the kingdom! How often does a deceitful heart betray itself, and tell us we have not yet attained, neither are already perfect!

What reflections should these convictions produce? May they not briefly be these: A new period of time is begun: another year (perhaps my last) is commenced. Lord, let it be devoted to thee! let our hearts, our lives, our all, be thine! We desire to love thee! Make us ashamed that we are still so cold; make us glow with Divine ardor; claim us as the purchase of thy blood, as the conquest of thy love, and henceforth

"Be thou our all,
Our theme, our inspiration, and our crown,
Our strength in age, our rise in low estate;
Our souls's ambition, pleasure, wealth; our world,
Our light in darkness, and our life in death!" Amen.

TO-MORROW.

WITH all the pensiveness of grief and bitterness of self-reproach, I lately turned my steps towards the house of a Christian friend. On entering the abode where I had ever been greeted with smiles, I was surprised to find nothing but sadness, like my own. Conscientious guilt suggested the suspicion, that they knew and reproached me for my neglect; but my friend soon undeceived me, by pouring into my bosom her lamentations for the loss of an only child.

“Alas!” cried she, “my Henry is gone! But three days ago he was romping about me in full health, when, suddenly, he sickened with a fever, which seemed to lie chiefly in his head; and he has, this morning, breathed his last!”

I struggled with myself, summoned up resolution, and made an awkward attempt at consolation, while my own heart hung heavy in my breast; but I was struck dumb, when the afflicted parent, fetching a sigh from the bottom of her heart, exclaimed, “Ah! Sir, these consolations might assuage my grief for the loss of my child, but they cannot blunt the stings of my conscience, which are as daggers to my heart! It was but last week that I was thinking my Henry is now twelve years of age; his mind is rapidly expanding; I know he thinks and feels beyond the measure of his years; and a foolish backwardness has hitherto kept me from entering so closely into serious conversation with him, so as to discover the real state of his mind, and make a vigorous effort to lead his heart to God. I then resolved to seize the first opportunity to discharge

a duty so weighty to the conscience of a Christian and the heart of a parent; but, day after day, my foolish and deceitful heart said, 'I will do it To-morrow,' till the very day he was taken ill. I had resolved to talk with him that evening, and, when he first complained of his head, I was half pleased with the thought that this might incline him to listen more seriously to what I should say. . But, O Sir! his pain and fever increased so rapidly, that I was obliged to put him immediately to bed; and, as he seemed inclined to doze, I was glad to leave him to rest. From that time he was never sufficiently sensible for conversation; and now he is gone into eternity, and left me distracted with uncertainty concerning the salvation of his precious soul. I know he had arrived to the period when he must be judged as an accountable creature;* for I have several times observed in him such efforts of reason and conscience, as surpassed many who had seen twice his years. I recollect the favorable symptoms I have discovered, and, for a moment, hope that the Good Shepherd had gathered the lamb into his bosom. But then, again, I cry, 'If it should not have been so!' That thought plunges me back again into the depths of distress. Dilatory wretch! had it not been my own sin, I might now have been consoling myself with the satisfactory conviction of having discharged the duty

* We are accountable creatures from the first moment of our existence. The law of God is universally binding on all ages of human intelligence. If such as die in their infancy are saved, as I trust in God's mercy they are, it is not because they were not in a state of guilt and condemnation; but because they are *graciously* included in the covenant of Redemption, and are saved by the washing of regeneration, and renewing of the Holy Ghost.

Editor.

of a Christian parent, and enjoying the delightful assurance of meeting my child before the throne of the Lamb! O! the cursed sin of procrastination! O! the ruinous delusion that lurks in the word *To-morrow!*"

You may readily conclude that I sympathized with the agonizing parent, but cannot easily conceive what I felt on being obliged to say to her, "My friend, if that can afford you any consolation, I must own to you that I am now distracted with reflections similar to your own. Perhaps you observed, when I came in, that I was thoughtful and dejected, and that it was a forced effort which I made for your relief. I had but just returned from a house, which was to me, as well as to the family, a house of mourning. I was sent for, yesterday, to visit a sick man, and as I fancied that I was then engaged, I promised to call and see him To-morrow. But, when I went there To-day, I was shocked to hear that he was dead, especially as I had reason to fear for his eternal state; and his wife said he was very anxious to see me." Unwilling to pour "vinegar upon nitre," I refused indulgence to my own feelings; and, after feebly pointing my distressed friend to some of the consolations of the gospel, I withdrew. As I returned home, I was surprised and confounded to observe how differently my excuses now appeared, and how light they proved when weighed in the balances against a sinner's eternal interests. Stupid and cruel wretch! to prefer my own convenience to my brother's salvation! And can I pretend to be a disciple of Him who came even from heaven "to seek and to save that which was lost, and to give his life a ransom for many!" What are the advantages of

a few hours business, when compared with eternal joys or pains? "Lord, lay not this sin to my charge, nor let the blood of my brother's soul rest upon my mind, and blast the future success of those employments, for which I left him to perish in his sins! Grant me to learn hence, to abhor, through all my future life, the thought of deferring the concerns of souls till *To-morrow!*" Christians, Parents, Ministers, learn wisdom from my folly: obey the voice that says, "Go work *To-day* in my vineyard;" *To-morrow* is none of yours. "Sinners, to-day, if ye will hear the voice of Christ harden not your hearts, lest he swear in his wrath that you shall not enter into his rest."

A WALK OF USEFULNESS

A WEEK BEFORE THE WORLD'S END.

ONE day, musing in my little parlor, my thoughts were carried forward to the last week of the world's existence. I supposed this circumstance to be known only to myself, and that all things were in the same state they are now. I determined to walk into London, to do all the good I possibly could. On my way I overheard a drayman swearing at a neighbor who had offended him. I touched him on the shoulder, and whispered in his ear, that the Son of God would call him to account for his swearing, and for all his conduct, in the course of the week; and therefore advised him to prepare to meet his Judge. The man, at first, was remarkably struck with this uncommon and unexpected salu-

tation. He then turned to his neighbors, saying, "What think you this man has been telling me? He says, the Judge of men is to be here in a week." Some laughed, another said, "Wo be to me if he be here so soon, for I've been a wicked fellow." Another said, "It is all a farce; let us mind our work:" and away they went.

I walked on: but passing a public house, and hearing a number of people singing over a pot of porter, I returned, and stepped into the house. Inquiring what they were about,—with an oath, one replied, "We are making ourselves merry with a little beer, Sir." 'Now, do not count me rude,' said I, 'when I ask, Have all of you been sorry for your sins yet? has ever that cost you a serious thought?' "Not much," replied they all, with a smile. 'It is time, high time, that every one of you think seriously upon that matter, and how your sins may be pardoned, for the Judge is at the door; and when he cometh he will bring every man to his bar, to answer for his deeds, whether good or bad.' One man, who appeared more serious than the others, requested me to inform them how a sinner could be saved; "for," said he, "I was once thinking a good deal about these things, but people told me I was turning Methodist; and I did not like that, Sir; and so I thought no more of the matter." 'Believe,' said I, 'as poor sinners, in the Lord Jesus Christ, as the Son of God and Savior of sinners, and ye shall be saved.' I desired them also, when their work was over, to run to their Bibles, and there they would find full instruction about things of the last importance for them to know. Upon this I left them, hastening to the chief concourse of people, I mean the Royal Exchange. Here I found hundreds

anxiously occupied about the affairs of this life. I stood upon a chair, that I might be seen by all; and, with a loud voice, requested silence and attention for a few minutes, which the novelty of the circumstance soon obtained; when I spoke to the following purport:

“Gentlemen, Unless I had a matter of the utmost consequence to communicate, I could not have had the boldness to interrupt your business in this public way. You must, no doubt, be expecting that I am to convey important intelligence. Your conjecture is just. The end of all things is at hand! The Judge is now on his throne of grace, but he leaves it on Sunday next for a throne of judgment: wherefore, I solemnly call upon every man present to consider his ways, to turn to the Lord and he shall live, and welcome the Lord at his coming. But if you do not, you shall be thrust from the presence of the Lord into the prison of perdition, there to bewail your folly for ever and ever. Now is the accepted time, now is the day of salvation. Harken, ye stout-hearted and far from righteousness, God has brought near to you the righteousness of his Son; and if ye receive it, his salvation shall not tarry; you shall instantly enter upon the enjoyment of it!”

This speech made a powerful impression upon many present; not that they believed the world would be ended so soon as I had predicted, but it led their attention to events which must come some time or other.

Leaving the Exchange, I proceeded to visit a Christian family who resided in the neighborhood. I shook hands, and inquired if they had heard the good news. “No!” said they, “What news?” “The Lord is

at hand; the heavens shall only retain him till Sabbath morning.' One said, "Charming! but I fear it is too good news to be true; shall I be delivered from this frail, sinful body, on Sabbath! Come, Lord Jesus, come quickly!" A second added, "Amen, even so come Lord Jesus; I have waited for thy salvation. But how do you know the Lord is to be here so soon?" 'An angel told me so,' said I, 'last night.*' A third person present called out, "O Sirs, it is well with you, indeed! but it makes me tremble! O what shall I do to be saved?" 'Remember the old answer,' replied I, 'Believe in the Lord Jesus, and thou shalt be saved.' Light attended this faithful saying, for the youth was enabled to believe in the perfect sacrifice of Jesus; and was immediately as happy as any of us. Then we all sat down and sung, "Lo, he comes with clouds descending," &c. After concluding our hymn, we compared our feelings on the occasion, and found that the prospect of Christ's near approach completely banished from our minds all sin; and the tempter seemed to have no power over us. What fools we have been, not daily to be looking for the coming of the Lord, and thus to have lived constantly under the powers of the world to come!

In the evening I returned home, telling every passenger I met on my way to prepare for the coming of the Lord. Most of the night I spent in prayer to God, beseeching him to make quick work with thousands, to create nations of believers in one day.

Next day, I found the news had spread all over the metropolis. Anxiety seemed visible in almost every

* This is certainly a very interesting paper, though perhaps some expressions are not perfectly correct. *Editor.*

countenance; prayers were heard from almost every house I passed; business seemed quite at a stand. The joy that I had on beholding these things I cannot express; at the same time it was frequently damped by shocking scenes which presented themselves to me: many had drank to intoxication, to banish thought. From bills pasted up, I found that the public amusements were greatly multiplied, in order to divert the public attention from impending ruin. This reminded me of the state of the old world when Noah entered the ark, who were eating and drinking, marrying and giving in marriage the very day when their destruction commenced.

I called at a house where an old Christian had been confined upwards of ten years to a sick bed. Said I "John have you heard the good news?" "O yes, good news it is to me;" the day of my release is at hand; long have I looked for his appearing; and sometimes, when in great agony, have I said to my dearest Lord, "Why are thy chariot-wheels so long of coming?" but I find that He who shall come will come, and will not tarry. The moment his trumpet shall sound, I shall start up, and, ascending to my Lord and your Lord, I shall leave death and the grave for ever behind me."

In this way I was employed till Sabbath morning about the dawn, when suddenly the heavens were opened, and their glorious contents manifested. The Savior appeared, clothed with light as with a garment, attended with myriads of angels, and myriads of glorified men, with palms of victory in their hands. Every eye was fixed on Jesus. Millions of ungodly men sought for hiding-places, but none could be found. Angelic

knowledge found them out, and angelic powers compelled them to appear before the judgment seat of Christ. Here they were arraigned, capitally convicted of treason against the Lord, and condemned to suffer unutterable misery for ever and ever. The scene now became inconceivably awful. Two innumerable divisions of mankind on the eve of parting, to see each other no more, no, not for ever and ever.

The scene closed with Christ's commanding the wicked to depart from his presence. He had no sooner said Depart; than they immediately disappeared; and the righteous, by his kind invitation, went into life eternal.

THEOLOGICAL APHORISMS.

MINISTERS of the Gospel should resemble angels in reconciling duty with devotion. They *minister to the heirs of salvation*; yet, *always behold the face of their Father in heaven!*

To preach *practical* sermons as they are called, i. e. sermons upon virtues and vices, without inculcating those great scripture truths of redemption, grace, &c. which alone can incite and enable us to forsake sin, and follow after righteousness; what is it but to put together the wheels, and set the hands of a watch, forgetting the *spring* which is to make them all go.

No *cloud* can overshadow a true Christian, but his faith may discern a *rainbow* in it

A PRACTICAL ILLUSTRATION OF THE PASSAGE OF
SCRIPTURE,*Be ye wise as serpents, and harmless as doves.*

IN the short but inglorious reign of James the Second, when Popery was making rapid strides to power, the king had his agents and emissaries in every part of the kingdom, to harass, vex, and weary the Protestants into a compliance with the measures he was endeavoring to bring about; and where persuasion and threats had no effect, sometimes force and violence were had recourse to. One of his agents, with a party of soldiers (rather ruffians, I should say) went out on a Sabbath morning to "hunt down the Protestants," as they termed it. They met a young woman, a servant maid, running along the road, early in the morning, without either shoes or stockings on. The captain of this band asked her where she was going, so early in the morning; and what was the urgency of the business that made her run so fast. She told him, That she had learned that her elder brother was dead; and she was going to receive her share of the riches he had bequeathed to her, as well as to her other brothers and sisters; and she was afraid she should be too late. The commander was so well pleased with her answer, that he gave her half a crown to buy a pair of shoes, and also wished her success: but if he had known the real business she was going upon, which was to a Sacrament, he would most probably have prevented her from going that day to the place where she hoped to receive durable riches.

SELECT POETRY.

TO THE DEITY.

WHAT seraph in th' abodes of bliss,
Or mortal here below,
Jehovah's nature can express,
Or all his grandeur show!

Essence infinite, unknown!
Tho' present ev'rywhere:
It flames around his awful throne,
And thunders in the air.

God rides the rapid whirlwind's wing,
And on a cherub flies;
He smiles, and countless beings sing;
His frown obscures the skies.

Who can in glory equal God?
Resemble him in might?
He rules creation with a nod,
And darkness turns to light.

No being can his search evade,
Nor one forgotten lie:
All are important, for he made
The angel and the fly.

The bright, stupendous orbs on high
Are round their centres hurl'd
By him who bids the lightning fly
Terrific round the world.

He bids the swelling ocean sleep,
Its foaming billows die;
He nods, and from the boiling deep
The hoary surges fly.

Gay blooming health at his command
Inhabits every vein;
He sends diseases round the land,
And sickness reigns again.

By him the fields and woods rejoice,
The valleys laugh and sing:
All Nature with her varied voice
Adores her God and King.

From insects in the verdant grass,
To seraphs round the throne,
Each lower tribe would fain surpass
Its higher, nobler one.

This soul-transporting, holy strife,
By gratitude is rais'd:
Jehovah spoke them into life,
And therefore shall be prais'd.

The great Creator ev'rywhere
Is lov'd, rever'd, ador'd,
By all who of his bounty share,
Or tremble at his word.

His praises vibrate in the gale,
And in the thunder roar;
Rush furious in the rattling hail,
And foam along the shore.

In wild and artless notes they rise
From ev'ry humble spray;
The lark transmits them to the skies,
And ushers in the day.

In the dark dungeon of his ire,
His awful presence reigns,
Adds vigor to eternal fire,
And horror to their chains.

With all the majesty of woe
His being fills the place,
Where sinners shall for ever know
The forfeiture of grace.

To him th' enraptur'd hosts above
Their swelling anthems raise;
And the dear wonders of his love,
Fill ev'ry tongue with praise.

In Salem ev'ry holy tongue
Adores the great I AM,
And swells the sweet triumphant song
Of Moses and the Lamb.

Begin, then, Christian, here below,
And sing Jehovah's grace,
Till safe beyond the reach of woe,
You see him face to face.

TO THE SUN.

Yes, orient orb, thy lustrous light
Beams in effulgent beauty bright;
Resplendence marks thy way:
Morn's blushing beauties all rejoice,
And Nature, with concordant voice,
Proclaims thee King of Day.

Oft, ere thy gilded splendors gleam,
I've watch'd to catch thy rising beam
Tinging the verdant hill;
Have mark'd thy vivid rays ascend,
Beauty and light thy steps attend,
Peerless thy sov'reign skill.

Oft when thy genial heat has warm'd,
And all thy cloudless splendors charm'd
The captivated eye,
I've bless'd thy vivifying pow'r,
Enjoy'd thy noontide's fervid hour,
And own'd thy majesty.

Oft when thy last retiring ray
In lucid softness speeds away,
And glowing tints arise,
I've watch'd the swift succeeding cloud
Which all thy dazzling glories shroud,
And darkness veil the skies.

So gaze we on life's fairest form
But soon obscur'd, some gath'ring storm,
Or fate's severe decree,
Veils with impenetrable maze
Health's richest glow, fair Fancy's blaze,
And Youth's festivity.

But if, fair orb, thy mystic flight
Involves the world in deepest night;
Soon shall thy dazzling rays
These sleeping scenes again revive,
Bid Nature's fairest beauties live,
And bloom beneath thy blaze!

And soon, though Virtue's children sigh,
And feel the pangs of misery
Eclipse life's transient day,
Religion's cloudless sun shall rise,
Fill the sad soul with glad surprise;
And chase all mists away!

Born on the wings of faith Divine,
We view Emmanuel's glories shine:
Oh may his genial ray

Illume this heart with peerless light,
Subdue my sin, that mortal night,
And beam unclouded day.

Thy fading splendors, Sun, must cease,
Thy orb consume in time's abyss,
Th' appointed circuit run;
But cloth'd in radiance sublime,
Through all eternity shall shine
God's uncreated Sun.

ON THE NATIVITY OF OUR LORD JESUS CHRIST.

NATURE in Midnight's sable robe was dress'd,
And sober Silence hush'd each murmuring sound,
Each drowsy eye was clos'd, with sleep oppress'd,
And chilling dew's descended on the ground;
Only some rustic swains their vigils kept,
Tending their flocks, the humble shepherd's wealth,
Lest a grim wolf the hurdled pen o'erleapt,
With hunger stung, should spoil the fold by stealth.

At once was seen,
Scattering the gloom, like summer's day serene,
Celestial rays, and clouds of silver white,
Purple and fluid gold, more dazzling bright
Than those which form the sun's resplendent train
At evening hovering o'er the western main!

Sweet music now with mellow notes
Gently in the still air floats,
Softer than the purling rill
Pattering down the pebbly hill,
Or perfum'd Hesperian gale,
Or song of plaintive nightingale:
Louder swells the pealing strain,
Louder rises yet again,

Till heaven's ample concave rings
With the harp's deep sounding strings.
Now the glitt'ring clouds low bending,
Swiftly to the earth descending
On a turfy hillock landing,
See the radiant seraphs standing;
Loose their airy robes are flowing;
Heaven in every face is glowing!

Gay Spring invades stern Winter's surly reign,
And blooming flow'rets spangle all the plain!
Gabriel, the chief, advanced before the rest,
And thus, in accents mild, the trembling swains address'd:
"Fear not, ye shepherds, joyful news we bring,—
"Messiah's born! the everlasting King!
"The Gentiles now with Israel's race shall share
"Jehovah's mercies, and paternal care!
"To Bethlehem go;—the Babe you'll find array'd
"In swaddling-clothes, and in a manger laid!"
He ceas'd, and smil'd, from earth the angels rise,
And sing, returning to their native skies,
"Glory to God supreme,—Good will to men;
"Celestial peace shall visit earth again!"

Jesus! to thee I'll tune my lay,
With thy dear name embalm my verse;
At Morning's prime and Evening gray,
Thy matchless grace and love rehearse!
In rosy Youth and withering Age,
Be thou my Portion and my All!
And when I quit Life's busy stage,
With quivering lips on thee I'll call.
When sleeping in my dusty bed
My ashes thou shalt guard with care;
Shall raise me with the holy dead,
And bid me meet thee in the air:

Thine hand shall place a glorious crown
 On this unworthy head of mine!
 Before thy feet I'll cast it down,
 As in thy righteousness I shine.
 My heart shall glow with sacred fire,
 While endless ages roll along;
 I'll sweep the tuneful, trembling lyre,
 And raise to thee a loftier song!

AN ITALIAN EPIGRAM,

On our Lord's being bound to a Pillar in Pilate's Judgment Hall.

—“ET TU MARMOREUM QUOQUE!”—

Marble—the pillar against which he stood:
 Marble—the men that thirsted for his blood!
 And more than marble was the Son of God!

From Nature's quarry was the former hewn;
 But hate infernal turn'd the next to stone;
 While patience made the Rock of Ages one!

If Faith's perspective bring the scene to view,
 And Nature's shudder prove the record true,
 I, if I weep not, must be marble too!

Weep, then, my heart, mine eyes, a fountain flow;
 Melt all my griefs, and deep dissolve in woe
 This mind of marble, and this breast of snow!

The pillar, stone! more soft its hardest part
 Than that in me, whose rock defies the smart
 That rent the Sufferer, and that brake his heart!

Come, then, Reflection, and before mine eye,
 Let these sad sorrows in perspective lie,
 Till marbles weep, and weeping rocks reply!

So shall I stand, as bound with Him who stood
Firm as a rock, resisting unto blood;
Redemption's witness, and the friend of God!

Arm'd with his mind,—all meekness, but all zeal,
Patient to bear, though exquisite to feel,
Hell's dread assaults, and Heaven's more dreadful will!

Come, then, O thou! my pattern, and my guard;
In life,—in death, I meet, by thee prepar'd,
My hope's last conflict, and its last reward!

CHALLENGE TO ANGELS.

YE angels great in might,
Your trumpets loudly blow,
Go quickly through the realms of light,
And sound them as you go.

The heavenly host invite,
From all their various spheres,
Their brightest, noblest pow'rs excite,
And call the leading peers.

Your azure thrones ascend,
Celestial council hold;
E'en then my question may transcend
Your wisdom to unfold.

Should any wish to know
From whence the message came!
'Tis sent from earth, the orb below,
By one of mortal frame.

To us your answer speed,
If answer speed you can;
What subject, think you, can exceed
The love of God to man?

THE ANSWER.

TH' angelic host above
Have lately sought to know
What can exceed Jehovah's love
To sinful man below.

The answer now made known,
We send to Adam's race;
And think ourselves oblig'd to own
You stand the first in grace.

For you the earth and sky,
And sun and moon were made,
To you the starry works on high
Afford nocturnal aid.

Angels on you attend,
To guide you on your way;
And from their shining thrones descend,
To keep you night and day.

But, Oh, how great the love!
(Which angels never knew) *
The Saviour left his throne above,
And liv'd and died for you!

Moreover 'tis for you
The Spirit's love to trace,
Who forms the sinner's heart a-new
By sanctifying grace.

In vain to sing its worth,
Our highest strains we try;
The love of God to man on earth,
Shall fill eternity.

END OF THE FOURTH VOLUME.

